

HISTORY

OF

METHODISM IN TEXAS.

BY

REV. HOMER S. THRALL,

OF THE TEXAS CONFERENCE.

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INTRODUCTION.

AN unpretending volume is here offered to the reading public. While it details a few of the facts and incidents connected with the establishment of the Methodist Church in Texas, it hardly aspires to the dignity of a history. Other parties are preparing similar publications, and when they have all been given to the press, the future historian will have materials for a complete and connected history of Texas Methodism. This is sent forth in its present imperfect state, that errors may be corrected and omissions supplied.

The author has obtained his information from persons who were actors in the scenes described; from journals of Quarterly and Annual Conferences; from the printed "Minutes," and from files of old newspapers, especially the *Texas Christian Advocate* and *Houston Telegraph*. Those who have attempted to obtain accurate statements of facts and dates, will appreciate the difficulty of our undertaking. In some instances a score of letters were written in vain to ascertain the date of one transaction.

Though this is entitled "Methodism in Texas," the

general Christian reader will find nothing offensively denominational. There is no glorification of Methodism, either in its doctrinal system or economic arrangements. Very little is said in praise of living men, and there is no fulsome adulation even of those deceased. Their labors are noticed, and the results written. These results are summed up in the Appendix, which contains: 1st, An alphabetical catalogue of Texas itinerants. 2d, A list of our Annual Conferences, giving places, dates, officers, and some statistics. 3d, Some statistics of the Conferences of 1871. 4th, The preachers' appointments for 1872.

There is one department of this volume which will, we trust, be found of special interest—the record of triumphant deaths. We have gratefully traced the pathway trodden by our fathers and predecessors; a pathway which their tracks have illuminated; a pathway leading and luring us onward and heavenward.

The general result of our labors in Texas, though not a subject for denominational glorying, is still gratifying. The collection of forty thousand members in Church fellowship is no small achievement. To God be all the glory!

The inquiry suggests itself, Have we done all that we might have done? Considering the scriptural and yet popular theology of Methodism—our extemporaneous style of preaching directly to the people, our charming hymnology, our almost omnipresent itinerant system, which should

penetrate every neighborhood, and permeate the whole mass of people with the leaven of Gospel truth—have we done all that was practicable? Oh, if every minister and layman had attained the full measure of personal piety, and exhibited the active zeal, of genuine missionaries, how many more precious souls might have been brought to Christ!

The results, such as they are, are given to the public in hopes that our cotemporaries in the Christian Church, and especially our co-laborers in the itinerant field, may be stimulated to increased exertions in the great work of diffusing through our entire population the savor of the knowledge of Christ.

If the reader derives a tithe of the pleasure from the perusal of this little volume which the writer has experienced in preparing it for the press, he will be grateful to that Providence which has placed it in his hands.

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METHODISM IN TEXAS.

CHAPTER I.

FROM THE EARLIEST SETTLEMENTS IN TEXAS TO THE
REVOLUTION IN 1836.

SECTION I.

On Red River—William and Henry Stevenson—The Orrs—Denton ; his early life, extraordinary eloquence, and tragic death—First quarterly conference—Wm. G. Duke, J. W. P. McKenzie, and other preachers.

UP to almost the period of annexation in 1836, the region of country between the Sulphur Fork and Red River was supposed to belong to the United States, and was under the jurisdiction of officers appointed to govern the territory of Arkansas. As early as 1818-1819, this scope of country was visited by Methodist preachers. Among these preachers were William Stevenson and Henry Stevenson, and twin brothers named respectively Washington and Green Orr. William Stevenson was an itinerant, and a member of the Missouri Conference. We do not know certainly that the societies organized by these pioneers maintained a continuous existence, but we do know that some families that attended their ministrations were among the first to welcome the missionaries, and

to unite in forming churches in other portions of Texas. Among these we may mention the Rabbs and Ingrams of Fayette County, and Nathaniel Moore of Travis County.

In this company of preachers William Stevenson stands forth as a man of pre-eminent preaching abilities. From 1821 to 1825 he was presiding elder on the Arkansas district, Missouri Conference. Subsequently he was presiding elder on the Louisiana district from 1829 to 1833. To the day of his death he cherished a deep interest in the welfare of the church in Texas, and often, while sustaining a superannuated relation, came into the republic and held meetings.

Washington Orr died in Missouri, in 1852. Green M. Orr travelled two years in Arkansas; then located on the south side of Red River, in Lamar County, and for twenty years was a useful local preacher. He then removed to Indianola, in West Texas, where he spent the last twelve years of his life. In periods of affliction, when Indianola was visited by yellow fever, Father Orr (as everybody called him) devoted his entire time to visiting the sick, burying the dead, and laboring to supply the destitute. In 1860 he personally raised the money and superintended the building of a church. In 1863 the Federal forces entered Matagorda Bay, and established a post in Indianola. While the army was there the old gentleman died. It was fortunate for him that Dr. Orr, surgeon of the post, was the preacher's nephew. He attended to his uncle in his last sickness, and saw him buried. By common consent, the citizens call their church Orr Chapel.

In 1835 the name of Sulphur Fork first appears in the list of appointments. John M. Carr is the preacher. In 1836, E. B. Duncan and Wm. G. Duke are upon this work.

In April, 1837, a quarterly conference was organized at a meeting held near where the town of Clarksville now stands.

In the fall of 1837, John B. Denton and E. B. Duncan were appointed to the Sulphur Fork circuit.

John B. Denton was a native of Clark County, Arkansas. While yet an infant he had the misfortune to lose both his parents. It was the further misfortune of this doubly-orphaned boy to be thrown into a family destitute of moral culture, and who hardly observed the decencies of life. In this wretched family, amid squalid poverty, young Denton performed the most menial offices. Until he was twelve years old he had never enjoyed the luxury of hat or shoes. Disgusted with this degraded kind of life, he ran away, in hopes of bettering his condition. Without forming any definite plans for the future, while scarcely out of his teens, he married. Soon after this he professed religion; and, with this change in his moral nature, came a yearning for mental culture. Fortunately, his young wife encouraged him, and taught him letters at night by the light of blazing pine-knots. It was not long until he was licensed to preach, when his wonderful powers began to develop.

The people of Virginia were not more surprised at the masterly eloquence displayed by Patrick Henry, in the celebrated tithe suit, than were the Arkansians at the oratorical powers of this unlettered and uncultivated frontier boy. This furnishes another illustration of the fact that orators, like poets, are born, not made. Young Denton had a fine personal appearance and musical voice. His language rose with the grandeur of the theme, until it would remind the classical scholar of Cicero. His action

was like that of Roscius,—his use of figures most appropriate. We have read an apostrophe to water in one of his temperance speeches, which, for impassioned eloquence, is equal to almost anything found in our language. His mastery over the human passions was complete. He could touch them as the skilled musician touches the chords of his instrument. When he addressed the multitudes that flocked to hear him preach upon the sublime themes of the gospel, his appeals were all but irresistible.

Mr. Denton was first admitted on trial in the Missouri Conference in 1838, but his meagre support and growing family compelled him to give up travelling. He studied law, prospered in business, paid off his debts, and determined to re-enter the itinerancy. During the early part of 1837 he visited the Redlands and preached extensively. In the Fall he was readmitted into the Arkansas Conference, and appointed to the Sulphur Fork circuit. Falling in company with Rev. Littleton Fowler, the two crossed Red River together, and Mr. Fowler preached his first sermon in Texas in the house of Rev. Wm. G. Duke.

Mr. Denton and his colleague did not have much success on their circuit. During the summer, preparations were made for a camp-meeting in Shelton's camp-grounds, but an Indian raid prevented the meeting from being held. A company of citizens collected to pursue the savages, and naturally looked to Denton to lead them. While in pursuit, Mr. Denton was riding considerably in advance of his company, when an Indian rose in a thicket and shot a rifle-ball that went too fatally for its victim. Denton fell, mortally wounded. His men, though finding themselves in an ambush, rescued the body of their leader, and buried him at the root of a tree on the bank of a stream

in Wise County. The creek bears the name of Denton. The Texans, in token of their grateful remembrance of his piety and his patriotism, also gave his name to Denton County. Thus a brilliant meteor, which suddenly blazed out upon our ecclesiastical horizon, was as suddenly extinguished.

Jacob Whitesides travelled the Sulphur Fork circuit in 1838. In September, 1839, a camp-meeting was held upon the circuit, at which there were some thirty conversions. Preachers, B. Gregory (presiding elder), W. G. Duke, Wm. Craig, and Wm. Mulky. In 1839 the name of De Kalb first appears on the Minutes, with S. Clarke for preacher. The same year, J. W. P. McKenzie is appointed to Sulphur Fork circuit. Mr. McKenzie had been four years an itinerant. Henceforth he is to be identified with the educational interests of Texas Methodism, and to build up and give his name to one of the most successful literary institutions in the State. In 1840 Mr. McKenzie is continued on Sulphur Fork circuit, and Mason B. Lowrie sent to De Kalb. The appointments for 1841 are, James Graham to Sulphur Fork and Jefferson Shook to De Kalb. James Graham is continued on Sulphur Fork in 1842, and Geo. Benedict sent to De Kalb. In 1843 Wm. G. Duke is sent to Sulphur Fork, and Jefferson Shook and David L. Bell are sent to De Kalb. At the close of this year the Red River country, with 707 white and 64 colored members, is transferred to the East Texas Conference, with which it is henceforth to become identified.

SECTION II.

In the Redlands—Henry Stevenson—Needham J. Alford—Sumner Bacon—Threats of cowhiding a preacher—Col. Piedras—James P. Stevenson—A camp-meeting—James Bowie—Class organized near San Augustin—The McMahan's—First missionary appointed for Texas.

PREVIOUS to annexation the region of country lying between the Sabine and the Trinity Rivers was known as the Redlands. In 1824 Henry Stevenson sent an appointment for preaching at the house of Mr. Stafford, near San Augustine. Gomez Gaines, the alcalde, hearing of this, interdicted the meeting, and it was not held. Two days afterward, Mr. S. did preach at Mr. Thomas', on the Atoyac Creek. In 1829 Mr. S. was on the Rapides circuit, in Louisiana, and held a camp-meeting not far from the Sabine River, at which a good many Texans were present, a number of whom professed religion and united with the church. He was again on the Rapides circuit in 1830, and occasionally crossed the Sabine and preached in Texas.

In the Spring of 1832, Needham J. Alford, a local Methodist preacher, and Sumner Bacon, a Cumberland Presbyterian, held a two days' meeting in Sabine County, near where the town of Milam now stands. The Mexican officer Gaines "pronounced" against the meeting, and there was other opposition. The preachers went to fill the appointment. Just before the hour for preaching, a Mr. Johnson appeared on the ground with a heavy whip, declaring he would horsewhip the first preacher who entered the stand. In the midst of this confusion Alford arrived, to whom some one repeated Johnson's threat. "Well," says he, "I am as able to take a whipping as any man on this ground." Alford was a muscular, strongly-built man, a stranger to

fear, who, in Louisiana, had gone by the name of the bulldog preacher. Johnson looked for a moment at the brawny arm of the preacher stretched out at full length over the book-board, and quietly retired.*

During the progress of this meeting some one reported it to Col. Piedras, the Mexican commander at Nacogdoches. Piedras asked, "Are they stealing horses?" "No." "Are they killing anybody?" "No." "Are they doing anything bad?" "No." "Then let them alone." †

In May, 1833, James P. Stevenson (son, we believe, of William, but no relation of Henry Stevenson), held a two days' meeting at Milam, and, by special request, a camp-meeting in the neighborhood of Col. Samuel B. McMahan's.

* Alford subsequently lived for many years at Horn Hill, Texas.

† Don Jose de las Piedras was one of the most generous and noble of all the Mexican officers sent into Texas during the period of its colonial history.

When Bradburn, the commander of Anahuac, had arbitrarily seized W. B. Travis, Patrick C. Jack, and Munroe Edwards, and thrust them into a dungeon, as soon as Piedras heard of it he arrested Bradburn and sent him to Mexico, and released the prisoners. But Piedras was a monarchist, and did not believe the Mexican nation capable of maintaining a republic. When the Texans declared for the Constitution of 1824, Piedras refused to join them. The Texans under Col. Bullock, determined to capture Nacogdoches. After a short fight, in which three Texans and a number of Mexicans were killed, Piedras ordered the evacuation of the town and a retreat toward San Antonio. They were intercepted at the Angelina River by a company of Texans, and Piedras, finding that all his soldiers were willing to espouse the republican cause, surrendered. Col. Piedras was forwarded to S. F. Austin, at San Felipe, who sent him to Tampico. True to his principles, he there espoused the cause of centralism, and was captured and shot. The reader may be glad to learn that Mexia, the chief who had Piedras shot, soon suffered the same fate.

This was on the Fourth of July. There were a number of conversions at this meeting; and another was held at the same place in September following, at which a church of 48 members was organized, and Col. Samuel McMahan was appointed class-leader. Col. McMahan had been a seeker of religion in Tennessee, and came to Texas in 1831. While engaged in secret prayer on the bank of Aish Bayou in 1832, he was happily converted. He was a prominent and useful citizen, and commanded one of the battalions in the fight with Piedras at Nacogdoches. His son, James B. McMahan, was wounded in that fight. James B. McMahan is now a local preacher in Madison County. It was said of the elder McMahan that no young man ever lived in his family without becoming converted. Among those brought into the church through his instrumentality, we may mention J. T. P. Irvine, Enoch P. Chisholm, and Acton Young, who all married daughters of the old gentleman, and subsequently became travelling preachers. Samuel D. McMahan was licensed to preach at a quarterly Conference held by Mr. Alexander in 1837. He finished his course in 1854, and sleeps in the graveyard near the church which bears his name, and which is so intimately associated with the establishment of Methodism in the Redlands.—There was still a disposition on the part of some to persecute. Mr. Bacon and some local preachers made an appointment for a two days' meeting. Col. James P. Bowie,* hearing that evil-disposed persons were going to

* James P. Bowie was a man of commanding figure, six feet high, strongly built and well proportioned. He was taciturn among strangers, though with his friends he was free and jovial. His respect for religion was derived from his pious mother. When aroused, his whole appearance changed, and his dark-blue eye flashed

break it up, went on the ground and made a large cross. He then declared very emphatically that the meeting should not be molested, and that he was captain in that neighborhood. This, of course, secured peace.

In 1834 Henry Stevenson was on the Sabine circuit, in Louisiana. In June of this year he crossed the Sabine and preached at the house of George Teel, in San Augustine County. He organized a church. The first to join was Miss Eliza McFarland, who soon afterward married Dr. Lawhon, a local preacher. A number of the Teels, Zubers, and others, joined the church. In July he held another meeting in the neighborhood of Col. McMahan's. In the Fall he attended the Mississippi Conference in high spirits, hoping to be returned as missionary to Texas. Though he encountered some opposition to the projected mission, he finally prevailed, and, among the Mississippi appointments for 1835, we read: Texas Mission—Henry Stevenson.

with the fierceness of the tiger. A duel, in which he was engaged on a bar in the Mississippi River, was one of the bloodiest on record. This was in September, 1827. The weapons used were knives, and from this circumstance originated the Bowie-knife. Two men were killed and Bowie himself wounded. Coming to Texas soon after this, he married a Spanish lady of San Antonio, daughter of Don Juan Martin Veramendi, vice-governor of Coahuila and Texas. In 1831 James P. Bowie and his brother Rezin, and nine other Texans, were surrounded by 164 Indians on the San Saba River, and successfully resisted the attack, losing only one man, and having three wounded. The Indians lost in killed nearly half their number. James P. Bowie was admitted to citizenship in Coahuila, and obtained a charter for establishing a cotton factory, but the war coming on, he joined the Texan forces, and fell in the Alamo with Crockett, Travis, and their brave comrades.

SECTION III.

In Austin's Colony—An Improvised Camp-Meeting—Henry Stevenson—John W. Kinney: his Early Life and First Labors in Texas.

To Stephen F. Austin, more than to any other man, is Texas indebted for its early settlement and rapid development. Colonel Austin's influence with the Mexican Government secured most advantageous terms for the establishment of colonies in the best portions of the country, and, by his energy and good management, he succeeded in introducing, under various colonial grants, about one thousand families of immigrants. The first of these colonies that entered Texas by land crossed the Brazos River on New Year's Eve, 1821, and camped on the bank of a stream which they named New Year's Creek.

Mrs. Holly (Colonel Austin's sister)* says :

“General Austin relates of individuals among the first immigrants he took to Texas, that they strayed from the camp then surrounded by Indians. After some days, they were found deeply absorbed in religious emotions, and giving vent to their feelings in the wildest expressions of enthusiasm, or remaining prostrate for hours in fervent devotion and grateful joys, and, in most cases, the character was radically changed, especially when it had been notoriously bad.”

As Mrs. Holly was a Unitarian, we excuse her charge of “wild enthusiasm,” but surely people who, in a wilderness surrounded by hostile savages, could so far forget their perils, were not bad material to form the nuclei of Christian neighborhoods. We do not know how many of them were Methodists, but we know that Mr. Ran Foster (the hunter of the party, who still lives in Fort Bend County) has been a life-long member of the church. Horatio

* *Texas*, 1836, page 75.

Chrisman, the surveyor, joined the church in 1838, and the Walkers, Hopes, Whitesides, Gateses, Whites, and others joined the church at the first opportunity, when visited by preachers.

Henry Stevenson visited Austin's Colony as early as 1824, and preached at Mr. Gates's, near Washington; James Cummings', on Cummings' Creek; Andrew Jackson's, on Peach Creek; Nathaniel Moore's, on the Colorado; Samuel Carter's, near Columbus; and at Castleman's and John Rabb's, near San Felipe.

Mr. Stevenson also paid these settlements a visit in 1828, and another in 1830.

In 1830, Alexander Thomson, Esq., brought a company from Tennessee intended for Robertson's Colony; but finding it difficult to obtain land in that colony, they settled on the Yegua Creek, in Austin's Colony. Mr. Thomson had been for many years a class-leader and steward in Tennessee, and, soon after arriving in Texas, he commenced assembling a small company, including his own family and his sister's, Mrs. Kerr's, and some others, on Sunday morning, and holding a prayer-meeting or reading one of Wesley's sermons. This he continued until Texas was visited by regular ministers. The first preachers who visited the Kerr settlement were William Medford, formerly of the Missouri Conference, and B. Babbitt, who had once travelled in Kentucky. The next deserves a more formal introduction.

John Wesley Kinney was born in the last year of the last century. In 1820 he commenced his course as an itinerant preacher in Ohio. After travelling eight years, filling important stations in Ohio, Kentucky, Virginia, and Tennessee, he located. In the meantime he had married a

daughter of the celebrated Rev. Barnabas McHenry, of Kentucky. After locating, Mr. Kinney moved to Illinois. Soon after he reached that territory the Black Hawk war broke out. Mr. Kinney, as captain, raised a company of soldiers for the campaign. It is well known that General Scott's army suffered more from the cholera than any other enemy. In the terrible epidemic Mr. Kinney made himself very useful, visiting and comforting the sick and dying. After the capture of Black Hawk and the other principal chiefs, in 1832, the volunteers were disbanded. Soon after, this Mr. Kinney made up his mind to become a citizen of Texas. He and his family, including his sister-in-law, Miss Lydia A. McHenry, crossed the Brazos River and entered the town of Washington on Christmas Eve, 1833. Mr. Kinney was then in the prime of life. His intellect was far above mediocrity—a good scholar, well read in theology, and warmly attached to the doctrinal and economic system of Methodism. Possessing a robust physical constitution and indomitable energy, he was the very man for Texas. He preached his first Texas sermon at the house of Mr. Samuel Gates, near Washington, in March, 1834. The next month he held a two days' meeting at James Stevenson's on New Year's Creek. He gradually extended his labors up the river to Gay Hill and the Kerr settlement, and down to San Felipe, Columbia, and Brazoria. Westward he preached in Colorado, Fayette, and Bastrop Counties, and at Gonzales on the Guadalupe River. Mr. Kinney was negligent, even careless, in his dress. With unkempt hair, homespun or buckskin suit, his shirt-collar open, his appearance was anything but clerical. Many anecdotes are told of the surprise experienced on first hearing him. A Methodist lady of intelligence and refinement, living near Bastrop,

heard one Sunday morning that there would be preaching in town, and, ordering her carriage, rode in. Soon after entering the room, in which seats had been extemporized for the occasion, Mr. Kinney came sauntering in and took the seat at a table prepared for the speaker. He was just in from a surveying expedition, with buckskin hunting-shirt and breeches and red cowhide boots. If possible, he looked worse than common. As the lady saw the preacher, her heart sank within her. "Is it possible," said she to herself, "that I have come to Texas to hear such a looking human as that preach!" Her first impulse was to leave the house, but she finally concluded to remain, and endure the mortification as well as she could. Scarcely had the preacher commenced his sermon before he poured forth one of those sudden bursts of eloquence with which he was accustomed to electrify his audiences. From that time to the close the preacher had the undivided attention of his hearers, interrupted only by tears and sighs. It is given to few public speakers to exercise such power over a multitude as John W. Kinney. When in his prime, he could stir the hearts of men as the leaves of the forest are swayed to and fro by a passing tornado.

The first time we saw Mr. Kinney was in the winter. He had on an old blue coat, a relic of his army-life. We believe every time we saw him in winter he wore that same old blue coat, and it always reminded us of old Grimes's, "all buttoned down before." But oh, how often have the eyes of people and preachers been gladdened at seeing that same old, long-tailed, blue coat come swinging up the aisle. We were then sure of an intellectual and spiritual treat. Mr. Kinney was always ready and willing to preach, and the people more than willing to hear him.

SECTION IV.

East Texas, 1834, 1835—James P. Stevenson—Wm. C. Crawford—A Metamorphosis—First Class in Shelbyville—Local Preachers—Job M. Baker.

WE have seen that Henry Stevenson had the appointment of missionary to Texas for 1835, but his health was feeble, and he was unable vigorously to prosecute his work. James P. Stevenson, then in the Natchitoches circuit, held a meeting at George Teel's, which resulted in much good. William Stevenson assisted at this meeting. At the close of the year, James P. Stevenson and Henry Stevenson both located and settled in Texas. In 1836 James P. Stevenson paid a visit to Shelby County, and baptized the child of William C. Crawford.

William C. Crawford was admitted on trial in the Georgia Conference, 1831. After travelling two years, he was transferred to the Alabama Conference, and stationed at Pensacola, Florida. At the close of the year, in delicate health, he located and started for Texas. He crossed the Sabine in January, 1835, and settled in a canebrake near where the town of Shelbyville now stands. An event occurred soon afterward which metamorphosed the preacher first into a lawyer, and then into a statesman, and affixed his name to the declaration of Texas independence. It happened on this wise. He had an appointment to preach in a vacant house erected for a blacksmith-shop. On Sunday he took his wife on the horse behind him and rode to the place. He found the body of a murdered man in the house, and a crowd of people with a man in chains, whom Judge Lynch was about to dispose of, though, as yet, he had not been tried for the murder. Mr. Crawford exhorted the

criminal to prepare for his impending doom. It was decided that the alleged criminal should have a trial. The murdered man belonged to an influential family that had exercised a controlling influence in the county. They had secured the services of the only lawyer in reach. Both the man charged with murder and his friends insisted that Mr. Crawford should conduct the defence, in the absence of a lawyer. He did not save his client from the gallows, but he managed the case with such ability, that the citizens agreed to run him for the Convention soon to meet in Washington. His opponent was a brother of the murdered man. Mr. Crawford was elected. The Convention met in March, 1836. It was fortunate that Mr. Crawford was in it. The course of the Romish priesthood in Mexico was strongly condemned in Texas, and a prejudice excited against all ministers of religion. A section was introduced into the Constitution disfranchising all preachers, and forever prohibiting them from occupying any office of profit or trust in the republic. Mr. Crawford succeeded in getting this so modified as only to exclude preachers from seats in Congress and holding executive offices. In this shape it passed, and a similar provision was engrafted in our State Constitution in 1846. No such clause is found in our present Constitution. However unclerical it may be for ministers to seek political preferment, it is manifestly unjust to proscribe them like common felons.

Mr. Crawford gives this account of the organization of a church in Shelbyville in 1838. Three Methodists, who were fond of singing, concluded to meet in a house in the outskirts of the village once a week for singing. After a few meetings they joined prayer with praise. People flocked to the house, and they were compelled to find a

larger and more convenient room. One night there was a large company, including Messrs. Crawford, English, and Martin, local preachers. Mr. Martin gave an exhortation, and, becoming unusually engaged, called for mourners. A number came forward, and were happily converted. At the series of meetings following in different neighborhoods, there were some two hundred added to the church.

It is something of an anomaly to speak of a man as a local preacher, who travelled scores and even hundreds of miles, and remained away from home for several consecutive weeks, filling appointments. The local preachers! God bless them! we find them everywhere performing the office of a Baptist, preparing the way for the regular ministers. And they are always on hand to help in protracted and camp-meetings. Texas is indebted beyond computation to the efficient labors of the local ministry.

Job M. Baker appears on this theatre as a local preacher. We find his name in the Ohio Conference in 1818, in Indiana in 1822, in Mississippi in 1832. In 1838 he is in Texas, acting as medical director of the counties of Shelby, Harrison, and Sabine. Of course, Messrs. Crawford and English were delighted to receive such an accession to their ranks. The first class organized in Shelby County consisted of the families of Job M. Baker, William C. Crawford, John English, E. L. Martin, Dial, Watkins, and Munroe.

SECTION V.

First Church organized in West Texas — Call of a Preacher — Battle of San Jacinto — Third Meeting at the Kinney Camp-Ground—Appeal for Missionaries.

IN the summer of 1834 Henry Stevenson made another tour through Western Texas, and visited Mr. Kinney. Upon consultation the two resolved to hold a camp-meeting on Caney Creek, near Mr. Kinney's residence. The meeting commenced on the third of September. Besides Messrs. Stevenson and Kinney there were present Messrs. Babbitt and Medford of the M. E. Church, and Rev. Henry Fullenwider of the Presbyterian Church. On Saturday, at 11 o'clock, after concluding his sermon, Mr. Stevenson exclaimed: "All ye who desire to lead a new life and to flee from the wrath to come, advance and give me your hand and God your heart." Almost instantly John Rabb had the preacher's hand. Two months before this, while at secret prayer in a grove on a bank of the Colorado River, Mr. Rabb had experienced religion. There were some conversions during the camp-meeting, and on Sunday night the Holy Communion was administered for the first time in the bounds of Austin's Colony. On Monday, after a thrilling exhortation, Mr. Kinney opened the door of the church and received twenty-eight names, a number of whom had been church members before coming to Texas.*

* The original class-paper, in Mr. Kinney's handwriting, lies before us, dated September 8th, 1834, and contains the following names: John W. Kinney, Mariah L. Kinney, Lydia A. McHenry, John Rabb, James Walker, Catherine Walker, Wm. Medford, Elizabeth Medford, John Ingram, John Crownover, Amelia Stephenson, B.

An Indian raid into the Kerr settlement, just before the camp-meeting, prevented many from going to the meeting. Still, it was a marked success.

As the country continued to fill up and enjoyed comparative peace, another meeting was appointed at the same place for the first week in September, 1835. The preachers at this second camp-meeting were Messrs. Kinney, Fullenwider, Sumner Bacon, and Dr. Wm. P. Smith. The campers were Messrs. Kinney, Walker, Stephenson, Bell, Thomson, Mitchell, Ayers, and Mrs. Kerr and Mrs. Scott. David Ayers was then carrying on a mercantile business in Washington. Asa Mitchell then lived in the Kerr settlement. He subsequently removed to San Antonio. During this meeting all who had formerly been official members of the M. E. Church met and organized an informal Quarterly Conference,—Alexander Thomson chairman, and David Ayres secretary. To this movement Dr. W. P. Smith, formerly a Protestant Methodist, cordially assented, and, to the close of his life, remained a useful local minister. His only son is a local preacher, and one of his daughters married a travelling preacher. Dr. Smith died in 1870, universally respected.

As it was deemed absolutely necessary to have a pastor to collect the church members scattered throughout the country, Mr. Thomson drew up a subscription-paper to secure means to employ Mr. Kinney in the pastoral work.*

Babbitt, Dudley J. White, Henry Whitesides, Laura J. Whitesides, Rachel Dever, Eliza Alford, Elizabeth Scott, Malinda Bargely, Catherine Bargely, Demaris Stephenson, Priscilla Chandler, Mary Huff, Thomas Bell, Abigail Day, Bethel White.

* As this was the first effort to raise money for a Protestant minister in Texas, we copy it. It was written by Mr. Thomson, sitting

As all this proceeding was in violation of Mexican laws, which only tolerated Catholic worship, Mr. Thomson had some misgivings as to the light in which it would be viewed by the civil authorities. He, therefore, at his earliest convenience, consulted Dr. James B. Miller, who, during Colonel Austin's absence in Mexico, was political chief of the department. So far from interposing any objections, Dr. Miller cordially approved the step, and subscribed twenty dollars toward Mr. Kinney's support.

The flattering prospect which thus dawned upon the church in this western wilderness was suddenly dimmed by the rising clouds of war, whose distant thunderings were already heard. Santa Anna having extinguished civil liberty in Mexico, and established himself as dictator, was massing an army for the expulsion of all American colo-

at the foot of a live-oak tree on the camp-ground. "We whose names are hereunto annexed, viewing the great necessity of the preaching of the gospel in this part of the province, and believing that we have obtained the consent of such an one who is willing to devote his time and talents wholly to the work, provided a suitable maintenance should be afforded his family; we, therefore, promise to pay to the stewards already recognized by the church in the department of the Brazos, for the support of the minister's family for one year, the several sums by us subscribed, to be given at the several quarterly meetings of said department." Mr. Thomson subscribed \$50, W. B. Travis (hero of the Alamo) \$25, Asa Mitchell \$20, John Rabb \$15, D. Ayers, J. E. Scott, A. T. Kerr, Moses Townsend, Wm. P. Smith, \$10 each. The following parties subscribed smaller amounts: M. H. Winburn, Lucy Kerr, W. P. Kerr, Philip B. Scott, J. B. Chaunce, James Stephenson, James Bell, Thomas Bell, A. Caruthers, H. O. Campbell, Thomas Polk, John H. Alcorn, E. Robbins, Wm. Robbins, R. Stephenson, W. Alford, A. Brown, Euclid M. Cox, Myra McElroy, S. Y. Kearny, John Atkinson, John Crownover. The whole amounted to \$300.

nists from Texas. Mr. Thomson and Mr. Mitchell were elected members of the Executive Council at San Felipe, which for the time administered the government. Dr. Smith hastened west to join the army. At Gonzales he met Colonel Austin, who had just made his escape from a Mexican prison. Colonel Austin appointed Dr. Smith surgeon of the army, which position he held until after the battle of San Jacinto. Throughout the country young men were securing arms and hurrying to the west to meet the invaders, while older ones were providing for the safety of families. At such a time all religious services were necessarily suspended. The decisive battle of San Jacinto took place April 21st, 1836. General Houston, commanding the Texans, had 783 men. Santa Anna had on the battle-field 1,500 men, and two other divisions, comprising as many more, in the country. At the first onset the Texans charged right over the Mexican breastworks, and the Mexicans were completely whipped and demoralized. The Texans lost eight killed and about twenty slightly wounded. The Mexicans lost 630 killed, 208 wounded, and 730 prisoners, including Santa Anna and his principal officers.

When the people returned to their homes and accustomed avocations, after the expulsion of the Mexicans from Texas, Mr. Kinney resumed his ministerial labors. Owing to the war he had derived no material benefit from the subscription made for his support. He was poor, and the people, generally, greatly impoverished by the invasion. Still, he kept up his appointments, sometimes walking ten or fifteen miles when unable to procure a horse. Mr. Thomson still kept up his prayer-meetings in the Kerr settlement. Dr. Smith kept up meetings in Washington. Mr. Ayers had brought out some of the publications of the Bible Society

and S. S. Union. A Sunday-school was organized, and destitute families supplied with Bibles and Testaments.

In the Fall of 1836 another meeting was held at the Kinney camp-ground. Besides the people from the neighborhood, Andrew, John, and Thomas Rabb, from Fayette County, and Nathaniel Moore and James Gilleland, from Bastrop County, were present and camped. Mr. Gilleland was an exhorter, and the only ministerial help Mr. Kinney had at this meeting. Mr. Gilleland came from Tennessee to Texas in 1828. In 1832 he married the daughter of Nathaniel Moore, and settled on Gilleland Creek, Travis County, which was then an extreme frontier settlement. These families travelled eighty miles to attend this camp-meeting.

Mr. Ayers, Miss McHenry, and others, now opened a correspondence with the Methodist Missionary Secretary in New York, and sent communications to various northern papers, urging the importance of having regular missionaries sent to Texas. The appeal was responded to.

SECTION VI.

On the Navidad—Immigrants from North Alabama—A Prayer in Camp—Notes of some of these Immigrants, etc.

IN the Fall and winter of 1830-1, about twenty families, most of whom had been Methodists, immigrated from North Alabama to the Navidad River, in Jackson County, Texas. Six of these families, including the Heards, Menifees, Sutherlands, and Thomas J. Reed's, came across the country by land. This company camped one night on the bank of the Sabine River, in Louisiana. It so happened that Rev. John C. Burruss, of the Mississippi Conference,

camped with them. According to the custom of itinerants of the olden time, Mr. Burruss had all the company assembled at Major Sutherland's tent for prayer. There were times when John C. Burruss seemed to pray as though he was especially inspired for the exercise. He has been known to pray a full hour at the opening of worship, and during the prayer the whole congregation would be bathed in tears, while sinners were convicted, mourners were converted, and Christians made unspeakably happy. This was one of the times in which he prayed. The company around him were about entering a foreign land where Protestantism was not tolerated, and he felt keenly for them. In his prayer he alluded to Jacob's flight from his brother and his vision at Bethel; to Abraham journeying into a strange land; and he interceded with the God of Jacob and of Abraham for this company, that God would direct these pilgrims to their new homes, and bless them, and multiply them, and furnish them with pastors and the regular means of grace. To the day of their death some of these immigrants retained a most vivid recollection of that prayer; and during the long months and years in which they were without regular preaching, they cherished the hope that the fervent petition offered at their camp-fire would be answered. And it was.

As early as 1833, a preacher passing through the county preached to them, and Mr. Kinney visited them in 1834.

It would be impossible to estimate the influence which these North Alabama colonists have exerted upon the destiny of Texas. They have occupied distinguished positions at the bar and on the bench, in conventions and legislative assemblies, in the pulpit and on the battle-field. They have especially exerted a wholesome moral and religious

influence, not only where they first settled, but wherever they have been dispersed over the country. A traveller, visiting Texas just after the revolution, entered Texana one Sunday morning. He says:*

“There was preaching here by a Methodist clergyman (probably Mr. Kinney), which drew together the whole neighborhood, and made the little village appear quite religious-like. These Methodists are pioneers in the moral wilderness of this world.”

Though we anticipate a little, we may state that the class organized by Dr. Ruter, in Egypt, in December, 1837, all belonged to this company. They were Mrs. Jemima Heard, who died in 1859; Agnes Menifee, died the same year; Martha Read, living at Marlin; Martha Stanback, died 1845; Nancy Kellett, died 1868; Frances Borden, died 1841; Sarah Armstrong (afterward Jones), died 1858; America Heard, died 1855; Jemima Heard (afterward Mrs. Elijah Mercer), died 1871.

Of those who joined the church at its organization in Texana, Aunt Polly White died 1857; Thomas Menifee, Sr., died 1858 (he had just paid \$500 toward the Texas Christian Advocate and Depository building in Galveston); Dr. John Sutherland died at Sutherland Springs, 1868. (His son Alexander is an itinerant in the West Texas Conference.) Samuel Rogers, a local preacher, Francis M. and John White, George and John S. Menifee, Mrs. Frances Sutherland, and some others, still live in Jackson County.

Soon after the company arrived in Texas, Joseph Rector, who had been a useful class-leader, was instantly killed by lightning. His father, Morgan Rector, and family, removed

* *Prairiedom*, page 146.

to Brazoria County, and formed the nucleus of the first church organized at Columbia. Subsequently the family removed to the neighborhood of Seguin, and became members of the first church organized on the upper Guadalupe River. Morgan Rector died October 11, 1866. He was found dead in his bed, his Bible open at the 23d Psalm, which he had evidently just been reading: "Yea, though I walk through the valley and the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

John Caldwell settled on the west side of the Colorado River, in Bastrop County, where his house became a home for the itinerant ministers, and his family formed the nucleus of a church in that neighborhood. After having been in several conventions, in the Congress of the Republic of Texas, and the State Legislature, Brother Caldwell died in 1870.

Among those North Alabamians here, William Meniffee still lives in Fayette County, Captain W. J. E. Heard in Chappell Hill, and Thomas J. Read in Marlin, and others in different parts of our great State.

SECTION VII.

Personal Sketches: Henry Stevenson—Sumner Bacon—Ellis P. Bean.

ALTHOUGH Henry Stevenson lived several years after the revolution, he ceased to be prominent; and it is proper that we should, in this chapter, pay a brief tribute to his memory. He was of Presbyterian parentage, born in 1772. His parents were poor, and he enjoyed the privilege of going to school only three months in his life. The first year of the present century his family emigrated to Ken-

tucky, and a few years after to Missouri, and settled near St. Charles. In 1804 he was converted and joined the M. E. Church. After a severe struggle with himself, he consented to enter the gospel ministry, and was licensed to preach. He received his license from Jesse Walker, presiding elder of Illinois district, Tennessee Conference. Jesse Hale was on the Missouri circuit. In 1817 Mr. Stevenson, with his growing family, settled in Hempstead County, Arkansas, and was useful as a local preacher. In 1820 he took work under the presiding elder. He was admitted on trial in the travelling connection, but his poverty and the cares of a large family made him unwilling to be received into full connection. He removed into Claiborne Parish, Louisiana, in 1828, and was placed in charge of that circuit. Having charge of Rapides circuit in 1831, he moved his family to that parish, and in 1835 to Jasper County in Texas.

In 1837 he paid his last visit to the Rabbs and Moores on the Colorado River. His horse giving out, he entered the settlement around Moore's Fort on foot. He was greatly rejoiced at the arrival of regular missionaries, and exclaimed, in the language of good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Having been a pioneer all his life, he continued to hunt up destitute neighborhoods. As late as 1840 no preacher had visited Jefferson County, on the Sabine River. Mr. Stevenson went there and preached several sermons, creating quite an interest, especially in the Cornstreet neighborhood, near Beaumont, where he organized a church.

At this period he was afflicted with the asthma, which

gradually grew worse. In 1841 he attended a camp-meeting near Jasper. Such was the difficulty of his breathing that he could scarcely get his breath while lying down, and had frequently, during the night, to rise. The meeting was a good one, and the old gentleman had the satisfaction of seeing his youngest son and youngest daughter, the last of ten children, converted. He expected to return home Monday morning, but learning that the Lord's Supper would be administered, said he would remain and take it for the last time. He died Nov. 20, 1841.

Mr. Stevenson's mental endowments were not extraordinary; his education was very limited. He married young, and raised a large family. His whole life was spent upon the frontier, amid its perils and privations, and yet he accomplished an immense amount of good. He preached along the whole western boundary of settlements from the Missouri River to the Colorado, and left a name which is as ointment poured forth through all this vast region. It is hard to fathom the secret of his success. He was neither learned nor eloquent, in the ordinary acceptation of the terms; but he was a good man, and cherished a single purpose to glorify God and do all the good in his power. He was of a meek and quiet spirit, winning friends by his gentle manners. In one respect nature had favored him. He possessed a most musical voice,—a voice which, ringing out upon a camp-ground, charmed into silent and attentive listeners all classes of people.

We have occasionally mentioned the name of Sumner Bacon as laboring with our preachers. Mr. Bacon had been a soldier in the United States army. He came to Texas in 1828, a zealous member of the Cumberland Presbyterian church. Later in life he became an ordained

minister. In 1832 he was employed as colporteur by the Presbyterian Tract Society of Natchez. In this capacity he travelled extensively through Texas, distributing Bibles and religious books, and holding religious meetings. On one of these trips he heard that a stranger was sick at Mr. Townsend's, on Cummings' Creek. He visited the sick man, and found him rapidly sinking into the grave, and in a backslidden state. The sick man was reclaimed, and died happy. His name was Capers, and after his death it was discovered that he was a brother of the late bishop of the same name, and that he had parchments as local elder, and a regular diploma as an M. D.

While Mr. Bacon was engaged in his work in the neighborhood of Nacogdoches, Gomez Gaines preferred a charge against him before Col. Bean, the Mexican commander of the department.*

*The general reader would, perhaps, like to have a brief notice of Ellis P. Bean, whose life was so full of strange incidents. He was a native of Tennessee, and while yet in his teens, at his request his father furnished him a flat-boat load of produce, to take down the Mississippi on a trading expedition. His boat was capsized in the Cumberland River, and young Bean escaped with only the clothes on his back. Getting on another boat, he continued his course to Natchez, where he fell in with Philip Nolan, who was getting up an expedition to catch mustangs in Texas. After various adventures the company reached the high prairies between the Trinity and Brazos Rivers, and built pens, and commenced operations. They had not been here long before they were attacked by a large number of Mexicans. Nolan was killed, and the balance of the company taken prisoners. This was in March, 1801. The prisoners were sent to Mexico, and for twelve years Bean was kept in custody, and frequently moved from one prison to another. Bean resorted to mechanical labor to get money, and was always successful. At one place he carried on the hatting business, at another he engaged in shoe-

Col. Bean, instead of arresting Bacon, told him he was doing a good work, and to scatter the precious book broadcast over Texas. Bacon died in San Augustine County in 1846.

Commencing at the time when the first English-speaking settlers sought a home in Texas, we have passed over the whole period of our colonial history, giving brief notices of the worthy men who introduced the institutions peculiar to Methodism into our great State. Heretofore

making, and again in quarrying rock. At one point the wife of a wealthy but churlish old Spaniard proposed to take horses and run away with him. This Bean declined. After having made an attempt to escape he was thrown into solitary confinement. He endured all with an undaunted spirit. Finally the revolution broke out against the Spanish Viceroy. Bean made his escape and joined the revolutionists. His activity, his coolness, and courage, and his fertility in resources, soon elevated him to important commands. The revolutionary party, wishing to enlist the sympathies of the Americans, sent Bean on a mission to the United States. At Acapulco he found one of Lafitte's vessels, and sailed for Barataria. Here he first heard of the war with Great Britain. From Barataria Bean and Lafitte threaded their way through the swamps to New Orleans, where General Jackson gave the pirate a naval command and put Colonel Bean in charge of a battery.

After the battle of New Orleans, finding the times unpropitious for carrying on negotiations with the Washington Government, Bean returned to Mexico and resumed command of his regiment. During this time a wealthy family named Gortha, who had been driven from their estate, were under Bean's protection. A beautiful lady, Señorita Anna Gortha, conceived a romantic attachment for Bean, and he married her. For some time the Republican cause in Mexico did not succeed, and Bean again visited the United States. Finally, Republicanism completely triumphed in 1824. A few years later Bean was sent to Texas as commander of the department of Nacogdoches and Indian agent. He was here in that capacity in 1836,

all these movements have been contrary to the letter of the civil law, and by ministers acting somewhat irregularly. We now approach a period in which, under the new and liberal constitution of the youngest-born of American republics, perfect freedom of the press and of speech and of religion is guaranteed,—a period in which the Missionary Society, the Board of Bishops, and other leading ministers of the M. E. Church, determined to adopt systematic and efficient measures for the evangelization of Texas.

and though he did not openly espouse the Texas cause, there is no doubt but he exerted himself to keep the Indians in the east quiet during the Mexican invasion. For some cause not very well understood, General Houston had Bean placed under arrest. After the battle of San Jacinto, Bean was released, and returned to Mexico. He found the Gortha family restored to their estates, and himself the possessor of a most tender and devoted wife and a splendid hacienda. Here the close of his life was spent as peacefully and quietly as its early years had been turbulent and checkered.

CHAPTER II.

FROM THE ARRIVAL OF THE MISSIONARIES IN 1837, TO
THE ORGANIZATION OF THE TEXAS CONFERENCE, DE-
CEMBER, 1840.

SECTION I.

Arrival of Mr. Alexander—Camp-Meeting at McMahan's—At Sempronius—Mr. Fowler, Chaplain to the Senate—A Class-Meeting in a Corn-crib.

IN April, 1837, the bishops, in conjunction with the missionary board in New York, resolved upon a vigorous prosecution of the missionary work in Texas. Soon afterward Bishop Hedding wrote to Rev. Martin Ruter, D.D., notifying him of his appointment as Superintendent of the Texas Mission, and that Littleton Fowler and Robert Alexander were appointed his assistants. All these gentlemen had previously sent their names as volunteers for that field.

Mr. Alexander was the first to reach Texas. He had then been six years in the itinerancy, having been admitted on trial in the Tennessee Conference in the Fall of 1830.

His appointments were, for 1831, Bedford circuit; 1832, Fountain Head; 1833, Murfreesborough; 1834, Mill Creek; 1835, Chickasaw district in Mississippi; 1836 and 1837, Natchez station. As soon as he received his appointment he started for his new field of labor, and crossed the Sabine River at Gaines' Ferry in August, 1837. Having a broad

commission, "Missionary to Texas," he commenced work immediately. A large congregation assembled at the house of Mr. Walker. He preached and conducted regular services, and dismissed them. Being fatigued, he retired to a private room to rest. After resting for an hour, Mr. Walker came to Mr. Alexander and informed him that the people were unwilling to leave until they had heard another sermon. The missionary arose and preached to them again. A few days after, Mr. Alexander held a camp-meeting at the McMahan camp-ground, on the Polygoch. He was assisted at this meeting by Messrs. W. H. Crawford, James P. Stevenson, English, and Johnson. A regular circuit was organized, and a Quarterly Conference held. On Sunday, during the sermon, a considerable shower of rain fell, and the congregation, though entirely unprotected, remained quietly seated, listening to the preacher.

After spending a month in the Redlands, Mr. Alexander proceeded westward to Washington, where he was cordially greeted by the little band of Methodists, who had been praying for a preacher.

A camp-meeting was appointed for the neighborhood of Sempronius, in Austin County. Mr. Alexander assisted with his own hands in clearing the grounds and preparing seats and a stand. The meeting was a most interesting and profitable one,—Ministers present being Mr. Alexander, Mr. Kinney, L. P. Rucker, Protestant Methodist, and A. J. McGowan and Amos Roark of the C. P. Church. A missionary society was organized, the members pledging annual contributions to the cause. David Ayers and Jos. B. Crosby subscribed \$100 each; John Rabb \$50; J. W. Kinney, B. F. Reavill, Thomas Bell, Mrs. N. Chance,

James H. Scott, and Thomas M. Penick, \$20 each, and others pledged smaller sums, making a total of \$1,000.

Littleton Fowler entered the itinerancy in Kentucky in 1826. Thomas A. Morris was his first presiding elder. He filled various appointments in Kentucky until 1832, when he was transferred to the Tennessee Conference, and appointed agent of the La Grange College, of which Robt. Paine was president. In the summer of 1837 he was appointed missionary to Texas. He entered the Republic *via* Red River, travelling in company with John B. Denton. Coming on South, he preached in Nacogdoches, and then came on to Washington, where he met Mr. Alexander, just after the close of the camp-meeting mentioned above.

Not long after this Mr. Alexander started for the Mississippi Conference, which met at Natchez, Dec. 6, 1837. Mr. Fowler remained in the West, travelling as far down the country as Brazoria County, where he organized a small church, receiving as members Mr. and Mrs. J. P. Caldwell and others. Being in Houston about the time Congress assembled, he was elected chaplain of the Senate. During the time he was in Houston, he received from Messrs. Allen, proprietors of the city, a title to a half-block of ground, upon which the church and parsonage in that city now stand. It was some time during this winter the following incident occurred. Daniel Carl was a native of New York, but while yet a child his parents removed to Tennessee. Daniel professed religion at the age of twelve years, and, soon after, became impressed that it was his duty to prepare himself for the gospel ministry. To this he felt an indescribable reluctance. Wandering about with a restless disposition, he came to Texas and engaged in

teaching. Providentially he was thrown into the family of Wm. Kesee at Chappell Hill. Here he was found by Mr. Fowler, who soon drew from him the confession that he felt called to the work of the ministry. Genial, affable, and deeply sympathizing with such a state of mind, Mr. Fowler was the very man for Mr. Carl to meet. It was a dark, drizzly day, and young Carl's feelings corresponded with the weather. To him the past was unsatisfactory and the future unpromising. To have a private interview the two went out to a corn-crib. Here they prayed and held a class-meeting together, mutually exchanging experiences. When the two walked back again to the house, to one of them life presented a wonderfully changed aspect. He saw that happiness was to be found in the path of duty, and then and there he pledged himself to pursue that path. With what fidelity he adhered to this purpose to the close of life, the records of the church militant and doubtless of the church triumphant will show. Fortunate is the theological seminary that can point to its students who fulfilled as faithfully and successfully the obligations of the Christian ministry as the one that Littleton Fowler graduated from Billy Kesee's corn-crib.

SECTION II.

Dr. Ruter's Early Life—Labors in Texas—Sickness and Death—His Family.

MARTIN RUTER entered the itinerancy in New York in 1801, when but sixteen years of age. In 1808 he was stationed in Boston. He was in the General Conferences which met in 1808, 1816, 1820, 1836. From 1822 to 1826 he was agent of the Cincinnati Book Concern. He was

then elected president of Augusta College in Kentucky, and remained there until 1834, when he was transferred to Alleghany College in Pennsylvania.

So soon as Dr. Ruter received his appointment to Texas, he commenced making preparations for the trip. Dr. Abel Stevens says, the Ohio being unusually low, Dr. Ruter put his family in a small boat and paddled it himself from Pittsburg to Marietta. As it was impracticable to bring his family to Texas until he had made some preparations, he determined to leave them at New Albany, Indiana, among his relations.

The Indiana Conference was in session in New Albany, and the Doctor had interviews with both Bishops Roberts and Soule concerning the work in Texas. Dr. Ruter and Mr. David Ayers started for Texas, taking a steamboat crowded with passengers. A passenger having died, Dr. Ruter was called upon to read the burial-service. His character thus became known to the passengers, who, on Sunday, requested him to preach, and he did so morning and evening.

Landing at Rodney, the Doctor started on horseback for Gaines' Ferry, on the Sabine. Here, on the 21st of November, he met Mr. Alexander on his way to the Mississippi Conference. The two spent most of the night in conversation and maturing plans for future operations. The next day the Doctor proceeded on to San Augustine, and preached that night in a school-house. This was Friday. He spent the ensuing Sabbath at Nacogdoches, preaching morning and night to crowded congregations. Continuing his course across the Trinity, he stayed all night at the house of James Mitchell.*

* All the preachers who have travelled the Madisonville circuit

Mrs. Mitchell remarked that she had not heard a sermon since she came to Texas. Dr. Ruter told her to collect her family after supper. She did so, and he preached them a regular sermon. He arrived at Washington on Friday, and preached that night and again on Saturday; on Sunday morning Rev. Z. N. Morrill (Baptist) preached. Dr. Ruter preached at night, receiving one into the church. On Monday he proceeded down the country, calling at Mr. Foster's, Ayers', and Kinney's. Mr. Kinney accompanied him to San Felipe, and thence across the country to Egypt, on the Colorado. The Doctor preached at the house of Captain W. J. E. Heard on Saturday night and again on Sunday morning. At three o'clock he preached to the blacks. At night Mr. Kinney preached, and Dr. Ruter held a class and organized a church of nine members.

The next week Captain Heard accompanied the Doctor across the country to Houston. A severe norther springing up, the Captain suggested the propriety of stopping until it should abate.

Dr. Ruter replied that the King's business required haste, and pushed forward across the bleak prairie, facing the fierce tempest. It was by such exposures in his Master's work that the Doctor laid the foundation of the disease which was so soon, alas! to close his course. The Doctor rode a large horse, and travelled wherever he went in a sweeping trot. While he made great speed, it must have been at the expense of bodily comfort. Arriving in

remember Mr. Mitchell. His house was a preachers' home, and he was a good Christian and generous supporter of the church and its institutions. He lived to a good old age, dying in peace in 1870.

Houston, Dr. Ruter met Mr. Fowler. The Doctor's preaching before Congress and the officers of the Government produced a fine impression. Consulting with leading men, he laid plans for the establishment of a literary institution. Returning to the interior, Dr. Ruter, about the last week in January, 1838, held a quarterly meeting at Centre Hill.

At this Conference A. P. Manley and D. N. V. Sullivan presented their credentials and were received as local preachers. From this meeting the Doctor visited Washington, Independence, Gay Hill, and the Kerr settlement, and proceeded across the country by the Gochee trace to Bastrop, where he preached and organized a church of fifteen members. He visited the extreme upper settlement on the Colorado, and preached at Mr. Gilleland's house at Moore's Fort. This was in February, 1838. Dr. Ruter had taken the names of some three hundred persons who had been Methodists before coming to Texas. He had traversed a large portion of the settled part of the republic. He decided that he needed twelve additional missionaries to supply the work. He had determined, after traversing East Texas, to revisit New York, and be present at the Spring meeting of the Bishops and Missionary Board, and make arrangements to prosecute the mission on a scale commensurate with the wants of this great country. He crossed the Brazos and started east, when, feeling unusually bad, he returned to Washington for medical attention. Drs. Smith and Manley were unremitting in their attentions, but he grew worse, and, in spite of the prayers of the church, died on the 16th of May, 1838. Among the hundreds of ministers who have labored in Texas since that time, not one has exceeded Martin

Ruter in learning, zeal, unwearied labor, and unflinching fidelity to duty.*

SECTION III.

Scenes in Washington—Preachers threatened with a ducking—Administrator on the Devil's Estate—Smoking out a Preacher—Churches in 1838—Additional Laborers.

AFTER the death of Dr. Ruter, Mr. Fowler continued his labors in eastern Texas, while Mr. Alexander took charge of the work in the west. At Washington Mr. Alexander preached in a billiard-room, not always to the most quiet and orderly congregations. The people of Texas generally received the preachers cordially and treated them kindly. But there were occasional instances of rudeness.

While Mr. Alexander and Mr. Roark were holding a meeting in Washington, a few men, under the excitement of liquor, created some disturbance. A crowd collected on the street and followed the preachers as they went to their lodgings. The excited men talked of ducking the preachers in the river. Mr. Alexander had no very dangerous weapons about him, but he was perfectly cool and appeared ready for the fray. He was in the prime of life, standing

* Perhaps our readers would like to know something of the Doctor's family. Mrs. Ruter died in 1868, at the residence of her son-in-law, Rev. H. Gillman, in Indiana. Rev. L. Campbell, who married Miss Sybil Ruter, died at Bayou Sara, Louisiana, in 1860; Mrs. C. still lives. Anna Bell (Mrs. Peel) lives in California. Charlotte (Mrs. Winn) lives in Houston, Texas. Mariah (Mrs. Cuthbertson) lives in New Orleans. Mrs. De Free is also living. Marcellas is a travelling preacher in Indiana. Philander S., then president of Chappell Hill College, died in Houston in 1857. Augustus W. spent most of his life teaching in Texas, and died at Lampassas Springs in 1869.

6 feet 5 inches, and strong in proportion; his complexion a little florid and his hair slightly sandy; his eye was piercing, and those who have seen him when anything occurs to rouse his indignation, say the manner in which he knits his brow is anything but lamb-like. The leaders of the mob, after surveying the situation, became satisfied that if any personal violence was offered to the preachers somebody might get hurt, and the idea of ducking them was wisely abandoned.

The pranks of the Washington boys sometimes bordered upon the ludicrous. Mr. C——, a Universalist, visited the place. In his sermon he announced, in a very formal manner, that “the Devil was dead.” After the congregation had been dismissed, and before the preacher had left, a public meeting was called, and resolutions of condolence and sympathy tendered to the speaker on the death of his venerable father. After this had passed, another was proposed, appointing Wash. Secrest administrator on the devil’s estate. This went by acclamation.*

* Wash. Secrest was one of those brave, generous, and reckless men frequently met with on the frontiers of a country. He was a noted fighter, and commanded a spy company at the Battle of San Jacinto. Before the battle, through some misunderstanding of General Houston’s orders, Captain Mosley Baker had ordered the burning of the town of San Felipe, when the Texans retreated across the Brazos. As the goods were to be burnt, any soldier was permitted to carry off what he wanted. Among the goods in Huff’s store were some Bibles left there by Sumner Bacon. To the astonishment of his friends, Secrest selected a small pocket Bible. This Bible was his companion through the campaign. He preserved it carefully and read it attentively. Many years after, at a camp-meeting near Rutersville, Wash. Secrest presented himself for the prayers of the church and professed religion. At an experience meeting held on the grounds, he stated that a sudden and unac-

The end of another of the Washington boys was not so hopeful. Late one evening he saddled his horse to ride over to the new county-seat, Mount Vernon. His friends remonstrated, when, it is reported, he said he would be in Mount Vernon or hell before he slept. On the way his horse became frightened and threw him, and he fell against a stump and was instantly killed.

It was reported that, when Mr. Hord was preaching in Washington, a young man carried under his coat a fighting-cock, and would occasionally make him squall during the services. Several years later than this, after the county-seat had been removed to Brenham, a preacher was holding service in the new and unfinished court-house. Some young men entered, smoking. The preacher mildly requested them not to smoke while religious services were being held. They left the room, and collecting some scraps of old leather and other stuff, set it on fire and placed it under the end of the house occupied by the preacher. As the floor had not been laid except with loose planks, the smoke passed up through the cracks into the preacher's face. The next day the boys boasted that they had "smoked out the preacher;" and yet those same boys were the preacher's personal friends, and they had no idea of offering an insult to people worshipping God. But they were fond of fun and could permit no opportunity to pass that promised them amusement.

During the year 1838 there were three churches built in

countable impulse seized him to take the Bible at San Felipe, and that the reading of that precious book had brought him to realize his lost condition as a sinner. From this until his death, which took place in Columbus in 1855, Mr. Secrest maintained a consistent Christian character.

Texas, one in Washington, one in the McMahan settlement, where the first society had been organized in the Redlands, and one in the town of San Augustine. General Rusk took an active part in the erection of the San Augustine church, and delivered an eloquent address during the dedicatory services.

On the 4th of June, 1838, Dr. Bangs, Missionary Secretary, appointed Jesse Hord to the Texas mission. This was Mr. Hord's fourth year in the itinerancy. In 1836 he was stationed in Murfreesboro, and in 1837 in Memphis.

In October, 1838, Mr. Fowler attended the Tennessee Conference at Huntsville, Alabama. From this Conference Samuel A. Williams was sent to Texas. Mr. Williams had been three years in the itinerancy. Joseph P. Sneed came from the Mississippi Conference. He had been travelling eight years. In Louisiana he had travelled circuits bordering upon Texas, and had frequently crossed the Sabine and assisted in holding meetings on this side of the river.

SECTION IV.

Appointments for 1839—Death of Strickland—Jasper Circuit—Century Camp-Meeting—The Voice of Prayer in the Night—Three D. D.'s.

IN the Minutes of the Mississippi Conference, held at Grenada, December 3, 1838, the following appointments are announced.

Texas Mission district: L. Fowler, P. E.; Galveston and Houston: Abel Stevens; Nacogdoches: Samuel A. Williams; Washington: R. Alexander, Isaac L. G. Strickland; Montgomery: Jesse Hord; Brazoria: Joseph P. Sneed.

Mr. Hord informs us that a majority of the preachers

met at a log-cabin near San Augustine, where these appointments were remodelled, of course Mr. Fowler continuing as presiding elder: San Augustine, including Shelbyville and Nacogdoches, etc., S. A. Williams; Montgomery, all the territory between the Trinity and Brazos Rivers, I. L. G. Strickland; Washington, including the upper settlements on the Colorado, R. Alexander; Egypt, including Brazoria County and westward to the Guadalupe River, Jesse Hord.

In March following Mr. Sneed arrived and took charge of the Montgomery circuit, and Mr. Strickland was sent to assist Mr. Hord. This was Mr. Strickland's sixth year in the ministry, and proved to be his last. He was a young man of rare promise, and while diligently prosecuting his work, fell a victim to congestive fever. He died at the house of Mrs. Bell, at Columbia. When convinced that his end was approaching he exclaimed, "Can this be death?" and then confidently added, "I shall soon be in heaven." His body rests under a live-oak tree in one of the unmarked graves in the family burying-ground on the Bell plantation, near West Columbia. Some years later a little church was built at Chance's Prairie, called Strickland Chapel, but his grave is unmarked. His successors in the ministry may not be able to find it, but doubtless his Master knows how he labored and died, and where his body sleeps, and the point from which it will come forth when He comes to make up His jewels. A tear to the memory of Isaac L. G. Strickland.

Mr. Stevens did not arrive to take charge of Houston and Galveston, and these cities were without regular preaching. To give an idea of the size of circuits, we may notice that the four quarterly meetings for the Egypt

circuit were held successively at Egypt, Velasco, Houston, and Texana. When Mr. Stevens came on he labored principally in Austin and Washington Counties.

In the early part of 1839, Mr. Fowler requested Moses Spear to visit the region of country lying between the Neches and Sabine Rivers, and organize a circuit. C. Arnett, R. Barclay, and some others living on Wolf Creek, had already commenced holding prayer-meetings. Hearing that a preacher was somewhere in the country, Mr. Barclay started to hunt him up. Travelling thirty miles, he found Mr. Spear at the house of Mr. Edward Goode. Mr. Spear sent on an appointment and preached at Wolf Creek, and organized a class, appointing Mr. Arnett as class-leader. (Mr. Arnett subsequently became a local preacher, and lived for many years at Lampasas.)

Messrs. Fowler and Williams visited the Wolf Creek settlement, and at the close of the year that society numbered thirty members. The town of Jasper had at this time obtained an unenviable notoriety. Messrs. Fowler and Spear held a quarterly meeting at the place, at which there was a most gracious revival of religion. Many were converted, and a great change effected in the morals of the community. Judge Patrick C. Jack stated to us that, before this meeting, he found it difficult to obtain sober men enough to organize a court; afterward Jasper was as quiet as any town in his district.

The year 1839 is famous for having been observed as the centenary of Methodism. Texas participated in the celebration. In the bounds of Mr. Alexander's circuit, near Independence, a centenary camp-meeting was held, at which there were one hundred conversions, and, including infants, as many baptisms. Captain Horatio Chrisman,

J. G. Swisher, Dr. Asa Hoxie, and other leading citizens of Washington County, camped on the grounds. . At the close of the meeting a little incident occurred which produced a deep impression upon the audience. Mr. Sullivan, when about to dismiss them, announced some other appointments, and among them another big camp-meeting, the time of which he could not definitely fix. It would be held on the bank of a river near a large spring whose waters were clear as a crystal. It would be a beautiful campground, shaded with trees bending with fruit. None of the campers would suffer with sickness. All would be happy, as they would leave sorrow and sighing behind them, and God would wipe tears from all eyes. They would need no light, for God himself would illuminate the scene. And, as to death, those who pitched their tents on the bank of that river would die no more. The wreaths they wore would be fadeless. The songs they sung would roll on without cessation through eternity. The fine poetic taste of Mr. Sullivan enabled him to make such a talk with inimitable pathos. As the people caught his meaning a tide of emotion rose in every bosom, and by the time he had his congregation assembling around the big spring, one universal shout was heard over the encampment.

In the Fall of this year Mr. Stevens arrived in Texas with Rev. Mr. Hoes, agent of the American Bible Society. After spending a Sabbath in Houston, the two started across the prairie to the Brazos, mounted on Spanish ponies. To them the scene was new and exciting. The boundless meadows were covered with cattle, deer, and an occasional wolf. Just at dark they arrived at the edge of the Brazos timber, and stopped for the night. The house was a cabin of one room, already occupied by a large family. They passed the

night sleeping upon their cloaks on a puncheon floor. The next day they pushed on across the river, and up toward Centre Hill. Night overtook them. They got bewildered—lost. Carefully listening, they heard a human voice, and, drawing near, recognized it as the voice of prayer. Paying still closer attention, they were surprised at the eloquence and appropriateness of the language used. They were at the house of Thomas Bell, one of Mr. Kinney's earliest converts, and he from whom the town of Bellville was named. Mr. Bell had procured of Mr. Alexander the works of Richard Watson, and he had studied them until he had unconsciously adopted the style and language of the great Englishman. After remaining a few months in Texas and preaching with great acceptability, Mr. Stevens returned to the North to become the historian of Methodism. Some anecdotes are still told in Texas of Mr. Stevens. It is reported that at one place he inquired of a lady which of the cows gave buttermilk, and before the astonished woman could answer he wanted a recipe for making clabber. We have heard anecdotes of two other D. D.'s who for a short time figured in Texas. Dr. T. O. Summers was on his way to the Ruttersville camp-meeting in company with some ladies. They stopped to noon near a field on Cummings Creek. The Doctor thought he saw some fine watermelons in the field. Hot as it was, he went in and brought his arms full. To his surprise the ladies did not thank him, and could hardly suppress laughter. The Rev. Doctor had brought a load of cymlings! As long as he stayed in Texas Doctor Summers had a queer look-out from under his spectacles whenever cymlings were mentioned in his presence. Dr. Joseph Cross is the subject of another anecdote. He became enthused on the profits of cattle-raising.

In showing how rapidly they increased, he assumed that every calf would be a heifer, and have a calf at two years old. One of our cow-boys reminded the Doctor that on his ranche fully one half of the calves were of the masculine gender. Doctor Cross got out of the dilemma by stating that he obtained his information from a stock-raiser who had acquired a large stock, and only bought two to begin with—a yoke of oxen. In general, the Texans excuse any want of acquaintance with our customs, as the good lady did Abel Stevens, when he inquired about the cow that gave the buttermilk. “Why, la, Brother Stevens, you must be just green from the States.”

SECTION V.

East Texas Appointments, 1840—Dr. Baker's Narrative of Events in the East—Death of Moses Spear.

AT the Mississippi Conference, held at Natchez, December 4th, 1839, Texas was divided into two districts. The appointments for the East were: San Augustine district: L. Fowler, P. E.; San Augustine, S. A. Williams; Jasper, Daniel Carl; Nacogdoches, Francis Wilson; Crockett, Henderson D. Palmer; Montgomery, Moses Spear, Robert Crawford; Houston, Edward Fountaine. Harrison to be supplied. Francis Wilson entered the Ohio Conference in 1820; he had been nineteen years in the itinerant work when he came to Texas. Mr. Carl has already had an introduction to our readers. H. D. Palmer had been a professor of religion from his early boyhood. He was for a short time a student at Lagrange College, Alabama. Feeling impressed that he ought to preach, and shrinking from so great a responsibility, he wandered off to Texas.

Here Littleton Fowler found him teaching school at Nacogdoches. This was in 1838. Mr. Fowler appointed young Palmer a class-leader, and on the 7th of July the same year gave him license to preach. Robert Crawford had been for some time in Texas. He was a soldier at the battle of San Jacinto, and is still a soldier of the cross.

Crockett was a new work. Mr. Palmer, aided by Messrs. Fowler and Wilson, succeeded in organizing a church in that town.*

Mr. Palmer's health not being very good, Mr. John Wilson, a local preacher, was appointed to assist him. Mr. Palmer subsequently married Mr. Wilson's daughter. It will be seen that Harrison was left to be supplied. Dr. Job M. Baker was medical director of that district and one of the commissioners to locate the county-seat of that county. In a letter to us Dr. Baker says:

"In the year 1839 I moved my family to Harrison County. There was not a preacher of any kind in the county besides myself. I settled in the neighborhood of Mr. Page and his son-in-law, Mr. Josephus Moore, men of unenviable reputation. Mr. Page was an industrious, energetic man. He was hung by a company of regulators from Red River County for an alleged murder. His family said the Indians committed the murder. I afterward took the widow Page into the church and baptized her by immersion. Her son John also became a useful church-member. There was a good deal of horse and cattle stealing between the whites and Indians. The Indians stole from the whites and the whites stole from the Indians, as they

* The first members of the church in Crockett were J. R. Bracken (still living), Sarah Bracken, John Box, L. E. Dance, Charlie Ellis and James Brent and their families. A church was also organized at Shiloh, consisting of Steven and Stillwell C. Box, the Holmarks, and others. Camp-meetings are still held at the old Shiloh camp-ground.

said, by way of reprisals. It is hard to tell which party came out winner in this game, though I believe the whites a little more than held their own.

"In the year 1839 the Cherokee war broke out. We moved into Fort Crawford, and for months had no flour, meat, or coffee. We lived on corn pounded in a mortar. During this period I preached one sermon to a few hearers in Fort Crawford. At this time the war between the 'Regulators' and 'Moderators' was growing very bitter, and it was difficult to conduct religious services, though I occasionally had appointments to preach.

"Dissatisfied with the sparse population and bad society, I moved down near the Louisiana line. Here we were visited by the regular ministers in 1840. Francis Wilson was our first presiding elder. The first camp-meeting held in Harrison County was in the neighborhood of Mr. William Scott's, about five miles from Marshall. This meeting had a very beneficial influence. The next was held in the neighborhood of Jacob Booker's, a local preacher from East Tennessee. He lived near the Sabine River. One of his sons died in the intinerancy. In 1842 I held a camp-meeting at Union Academy, five miles from Swanson's Landing, on Lake Soda. We had a glorious time. Our first preachers were Shook, Stovall, Craig, and O'Conner.

"While Mr. Fowler was P. E., a second camp-meeting was held near William Scott's. It was progressing finely until a desperado came on the ground and created a disturbance, Sunday night. Mr. Scott remonstrated with him and reproved him. This only made him worse, and he swore he would kill Mr. Scott. He went to Marshall, got drunk, armed himself, and came back to execute his threat. While hunting for his intended victim, he was himself shot, and mortally wounded. This broke up the meeting. The preachers exhorted the wounded man to repent and prepare for death. At first the dying man was defiant, but before his death he became penitent, and asked the preachers to pray for him."

Moses Spear had been admitted on trial in Arkansas in 1836. He came to Texas and organized the Jasper circuit in 1839. At the close of that year he was received into full

connection in the Mississippi Conference and sent to the Montgomery circuit. He was well advanced in years, and while prosecuting his labors he was stricken down with disease, and died before the close of the year. He was buried in the Robinson settlement.*

SECTION VI.

Appointments in West Texas for 1840—The Work on the Colorado—Elect Ladies—John Haynie—A Dream—James Gilleland killed by Indians.

THE following were the appointments for West Texas for 1840: Rutersville district: R. Alexander, P. E.; Rutersville, C. Richardson, and president of Rutersville College; Austin, John Haynie; Matagorda, Robert Hill; Brazoria, Abel Stevens; Victoria to be supplied; Houston, Edward Fontaine; Galveston, T. O. Summers; Washington, Jesse Hord, J. Lewis; Nashville, Joseph P. Sneed. In 1826 Chancey Richardson was admitted on trial in the New England Conference. For some years before coming to Texas he had charge of a Female College at Tusculum, Alabama. Edward Fontaine was from Mississippi. He was a young man of fine promise, and labored successfully both in Galveston and Houston. Soon after this he entered the ministry in the Episcopal Church. Thomas O. Summers had been six years in the ministry in the Baltimore Conference. Abel Stevens was in the North when the

* The author of "Methodism in Tennessee," confounds our Moses Spear with a Moses Speer who located in Louisville in 1794. That Speer was the father of Samuel W. Speer, D.D., and father-in-law of Rev. Greenbury Garrett. A similarity of names doubtless misled the usually accurate Dr. McFerrin.

Conference met, and never returned. His place on the Brazoria circuit was supplied by O. Fisher, then on a visit to Texas. This was John Haynie's first year in the itinerancy, though he received license as a local preacher in 1811. The Austin circuit, to which he was appointed, included the new capital and the counties of Bastrop and Travis. This was a portion of country infested by Indians. The neighborhoods were far apart. Corn was scarce, and the preacher carried a *larieto*, and kept his horse staked out. Mr. Haynie was everywhere well received.*

Immediately after arriving at Austin, Mr. Haynie was elected chaplain to Congress, a position to which he was several times re-elected. At one of his meetings at Moore's Fort, Miss Gilleland (whose father was killed by Indians) professed religion. As soon as she was converted, Mr. Haynie, who was kneeling by her side, exclaimed, "God has acknowledged the Independence of Texas." While preaching at Austin, the next Sunday, he repeated the same declaration. The expression, "God has acknowledged the Independence of Texas," became a kind of talisman. In the gloomy times that followed, when the Comanches descended to the coast and burned Linnville, the Mexicans captured San Antonio, carrying off the district Judge, and officers of the court, and many leading citizens. When our Presi-

* Among those who cordially greeted the preacher were John Ingram, the Craft and Boyce families, N. Moore, J. S. Hotchkiss, C. Anderson, David Thomas, and others. A goodly number of elect ladies were church-members, including his own daughter, Mrs. Caldwell, Mrs. McGehee (afterward Mrs. J. W. Whipple), Mrs. Middleton Hill, Mrs. A. W. Hill, Mrs. T. B. J. Hill, and Mrs. Judge Webb. (Francis A. Morris was then Judge Webb's law partner. He is now a D. D. in St. Louis.) We might mention others, some of whom still live, though the most of them have fallen asleep.

dent abandoned Austin, and removed to the interior for safety, the feeling that God, by the conversion of souls, had recognized the Texan cause, encouraged the brave frontiersmen to save their beautiful land from Indian savages, and semi-savage Mexicans. In the Fall a camp-meeting was held at Moore's Fort, but both Mr. Alexander and Mr. Haynie were in feeble health, and were compelled to close the meeting on Monday. A Mr. Millett, who was seeking religion, was almost in despair when he found the meeting was to close. While Millett was taking the hopples from his horse to start home, he was happily converted. He made an excellent church-member, and died a few years since at Seguin. We close this section with a couple of incidents illustrative of life on the frontier. Colonel Coleman was one of the earliest settlers upon the upper Colorado, and a brave and successful Indian fighter. He finally fell a victim to the savages. After his death, and while his wife was a widow, a company went out on Walnut Creek surveying. While they were absent, Mrs. Coleman three times in a night dreamed that the Indians had attacked the party, and that some were killed, but one of the number had been scalped and was still living, and could be found at a certain spring, unable to walk. The dream made such an impression on Mrs. Coleman, that she induced the neighbors to go out prepared to bring in the sufferer. The dream was, alas, too true. Some of the surveyors had been killed, and young Wilbargar had been scalped, but was still living. He was brought in and recovered, and lived for several years. In February, 1838, the Indians made another raid, and killed the widow Coleman and her son. Mr. Gilleland (whom we have mentioned before as a son-in-law of Nathaniel Moore's, and a local preacher) raised a company

to chastise the savages. Before overtaking them, Mr. Gilliland told his men that they would have a fight and he would be killed. The presentiment was too true; Gilliland was mortally wounded. He was carried home, and, after nine days of intense suffering, died in great peace. He was buried upon the bank of the beautiful creek that bears his name. Though he had no regular license to preach until the last year of his life, from his earliest settlement in Texas, in 1828, he had been accustomed wherever he lived to hold religious services in his family and among his neighbors. He was universally esteemed as a good man and a worthy citizen, and his tragic death was very much regretted.

CHAPTER III.

FROM THE ORGANIZATION OF THE TEXAS CONFERENCE IN 1840, TO THE DIVISION OF TEXAS INTO TWO CONFERENCES, AND THE ORGANIZATION OF THE M. E. CHURCH SOUTH, 1845.

SECTION I.

First Texas Conference—Appointments for 1841 and 1842—Episcopal Correspondence.

THE General Conference in 1840 provided for a Conference in Texas, including the whole republic except the strip of country on Red River. The Conference met in Rutersville on Christmas-Day, 1840, Bishop Waugh in the chair. Thomas O. Summers was elected secretary. There were nineteen travelling preachers in attendance, ten of whom were probationers. Nathan Shook, Jas. H. Collard, D. N. V. Sullivan, and Richard Owen were admitted on trial. A missionary society was organized, and pledges made, deemed at the time worth \$1,000. A tract of land, given by Mr. Rabb, sold for nearly \$2,000 at a subsequent period, and the money was applied to the payment of a debt on the church at San Antonio. This was with Mr. Rabb's consent, and the direction of the General Conference of 1854. A tract of land in Rutersville given by A. Thomson, was sold for \$300, and the money was paid into the treasury. The village of Rutersville, the site of the new college, hospitably entertained the preachers and visitors attending the session. The following were the appoint-

ments for 1841: San Augustine district: L. Fowler, P. E.; San Augustine, F. Wilson; Nacogdoches to be supplied; Harrison, N. Shook; Jasper, H. D. Palmer. Galveston district: S. A. Williams, P. E.; Galveston and Houston, Thomas O. Summers; Brazoria, A. P. Manley; Montgomery, Richard Owen, J. H. Collard; Liberty to be supplied; Crockett, Daniel Carl; Nashville, R. Crawford. Rutersville district: R. Alexander, P. E.; Austin, J. Haynie; Washington, Jesse Hord; Centre Hill, R. H. Hill; Matagorda, D. N. V. Sullivan; Victoria, Joseph P. Sneed. C. Richardson, President of Rutersville college.

The year 1841 was not especially remarkable. The preachers were generally at their work. Mr. Sneed organized churches at Victoria, Port Lavaca, Gonzales, Seguin, and perhaps at other places. A good many successful camp-meetings were held, both in the east and the west. This year the Waugh camp-ground was established in Burleson County.

In the regular plan of Episcopal visitations, Bishop Morris was to hold the next session of the Texas Conference. The bishop secured some additional laborers for this field. J. W. Whipple was now in his third year in the ministry. Texas was to be his future home and field of ministerial usefulness.

John Clark had entered the New York Conference in 1820, and filled various important stations, both in the east and in the west. He was a member of the General Conference of 1840. Messrs. Clark and Whipple left Lee County, Illinois, for Texas, on the 4th of October, 1841. At St. Louis, on the 18th, they were joined by Bishop Morris, and came on by land, without serious accident or detention, reaching San Augustine, Texas, December 18th.

On the 23d of December, 1841, the Conference met for its second session in the Masonic Hall, San Augustine—Bishop Morris in the chair, Mr. Summers, secretary. Appointments for 1842: San Augustine district: F. Wilson, P. E.; San Augustine, George West, S. A. Williams, supernumerary; Harrison to be supplied; Panola, Jacob Crawford; Jasper to be supplied; Liberty, Jos. P. Sneed; Crockett, N. Shook, Jas. H. Collard. Galveston district: R. Alexander, P. E.; Galveston and Houston, T. O. Summers; Brazoria, Jesse Hord; Montgomery, Daniel N. V. Sullivan; Huntsville, H. D. Palmer; Nashville to be supplied; Franklin, James G. Johnson. Rutersville district: Jno. Clark, P. E.; Austin, J. W. Whipple; Washington, Orcenith Fisher; Matagorda, Robert Crawford; Victoria, Daniel Carl. Rutersville College: C. Richardson, President, C. W. Thomas, Professor, L. Fowler and John Haynie, Agents.

Orcenith Fisher joined the Missouri Conference in 1824. He was now transferred to Texas from Illinois. George West came from the same Conference. William Craig had been admitted on trial in Tennessee in 1831; he had been local in Texas since 1839; he was re-admitted this year. C. W. Thomas, Jacob Crawford, and James G. Johnson, were just admitted on trial. After the adjournment of the Conference, Bishop Morris, in company with Messrs. Clark, Summers, and Whipple, travelled westward. At Washington they lingered an hour over the grave of Ruter. Mr. Clark and his family stopped at Rutersville. Bishop Morris accompanied Mr. Whipple to Austin. After visiting various points in western Texas, the Bishop went to Galveston, where he met Rev. E. W. Schon, agent of the American Bible Society, and the two returned together to

Cincinnati. Bishop Morris published a series of letters descriptive of Texas, which were extensively copied and published in book form. Nearly every bishop who has visited Texas has given the public valuable information about our great country, its inexhaustible resources and delightful climate. These Episcopal letters, running through a series of thirty years, have done a great deal to bring Texas into favorable notice, and swell the tide of immigration constantly flowing in this direction.

SECTION II.

Texas in 1842—Recruits from Ohio—Conference at Bastrop, December, 1842—Appointments for 1843—Swimming Creeks, etc.

THE Summer and Fall of 1842 were the gloomiest Texas had passed through since the battle of San Jacinto. San Antonio had been captured by the Mexicans under General Wall. The Texas expedition, sent to the Rio Grande under General Sommervell, accomplished nothing. The Indians were hostile along the whole frontier. Mexico threatened our coast with blockade. President Houston had left Austin and summoned Congress to meet in Washington, leaving the frontier exposed. Texas money was almost worthless. The whole country was flooded with water. Cotton sold for from three to five cents a pound in Houston, the chief commercial city. But amid these discouragements the ministers prosecuted their work, and were encouraged to see a good degree of success attend their labors.

There was still a demand for more preachers in Texas. To secure volunteers Mr. Fowler attended some of the Northern Conferences. Among others he visited the Ohio

Conference, held by Bishop Morris in Hamilton, Ohio, September 28, 1842. Before Mr. Fowler arrived at Hamilton, H. S. Thrall, who had just been elected to deacon's orders, had applied for a transfer to Texas. Dr. Ruter's letters, published in the "Advocate," in New York, in 1837, had influenced Mr. Thrall to select Texas as his ultimate field of ministerial labor.

Mr. Fowler made a speech and called for volunteers for Texas. J. B. Finley and Z. Connell took a vacant seat in front of the speaker, as though they were ready to go. These venerable men were crowded off by some younger brethren, who persisted in taking their places. Something was said about the best route to Texas, when Daniel Poe arose and gave some valuable information. Mr. Poe had lost a brother, Major G. W. Poe, of the Texas army, in Texas, and had visited the republic. Mr. Finley, the old chief, moved that the Conference send Mr. Poe to take charge of the boys. This was agreed to at once. Some one asked Mr. Poe if Mrs. Poe would be willing? He replied that the first time he saw his wife, she was teaching among the Indians at the head of Lake Superior, and she would go wherever the authorities of the Church thought it best to send her husband. The Minutes of the Ohio Conference for that year show that Daniel Poe, Homer S. Thrall, John W. De Vilbliss, William O'Conner, Richard Walker, and Wilbur J. Thurbur were sent as missionaries to Texas. Mr. Poe called the Texans to meet in Cincinnati. They were here joined by Isaac M. Williams, from the North Ohio Conference. This company entered Texas *via* Red River, and Mr. Poe was the only one who reached Conference at Bastrop.

Mr. Thrall left a little in advance of the others and

arrived in Galveston on Sunday morning, Nov. 21st. He preached that night at Judge J. B. Jones's, and at the request of some friends the new church erected by Dr. Summers, who was absent, was opened, and he preached in it on Tuesday night. At Houston Mr. Thrall was fortunate in meeting Mr. David Ayers, who had come in his carriage to take Bishop Roberts to Bastrop. On his way into the interior Mr. Thrall attended one of Mr. Alexander's Quarterly Meetings at Mr. Wade's, on the Brazos. At this meeting there were some conversions and twenty additions to the church. The people not having the money to pay their presiding elder, agreed to pay him in cattle, to be delivered in the Spring. Bishop Roberts was to have met the Texas Conference at Bastrop, December 22, but owing to feeble health he was compelled to abandon his Texas trip, and after the adjournment of the Arkansas Conference at Helena, the venerable Bishop returned to his home in Indiana, where he died March 26, 1843. R. Alexander was elected president of the Conference, and Thomas O. Summers, secretary. There were about twenty-five preachers in attendance. The sessions were held in the back room of a storehouse, some ten by twelve feet, which enjoyed the luxury of a fireplace. Temporary seats were fixed in another vacant storeroom, in which religious services were regularly held. A revival spirit prevailed. A number of conversions took place, and some fifteen united with the church during Conference.

J. T. P. Irvine, John C. Woolam, Robert B. Wells, Preston W. Hobbs, and William C. Lewis, were admitted on trial, and John W. Kinney re-admitted. To protect the church in Texas, the Conference passed a resolution unanimously that no preacher who had been expelled from the

church elsewhere should have his ministerial character recognized here until his credentials were restored by a vote of the Conference that had previously taken action in his case. After completing the minute business, Conference adjourned to the room where public preaching had been held. Rev. Mr. Summers administered the holy communion. Mr. Alexander, the President, read out the appointments for 1843, as follows:

San Augustine district: F. Wilson, P. E.; San Augustine station, Isaac M. Williams; San Augustine circuit, Daniel Poe, S. A. Williams, supernumerary; Jasper, N. Shook; Liberty, George West and W. J. Thurbur; Trinity mission, R. B. Wells; Crockett, James H. Collard; Nacogdoches, William Craig. Lake Soda district: L. Fowler, P. E.; Shelbyville, J. T. P. Irvine; Harrison, William O'Conner; Sherman mission, P. W. Hobbs; Lamar mission, John C. Woolam. Galveston district: R. Alexander, P. E.; Galveston, R. Walker; Houston, T. O. Summers; Brazos, J. W. Kinney; Montgomery, Daniel Carl; Huntsville, James G. Johnson; Franklin, William C. Lewis, Jacob Crawford; Nashville, D. N. V. Sullivan. Rutersville district: John Clark, P. E.; Bastrop, J. W. Whipple; Rutersville, John Haynie; Washington, O. Fisher, J. P. Sneed; Brazoria, H. S. Thrall; Egypt, Henderson D. Palmer and John W. De Vilbiss; Victoria mission, R. Crawford; Brazoria colored mission, Jesse Hord; Rutersville College, C. Richardson, President; C. W. Thomas, Professor.

As the Conference adjourned in the middle of the day, a number of the preachers were enabled to start for their work, staying that night with families living on Hill's Prairie, fifteen miles below Bastrop. During the night

a heavy rain fell. About three o'clock the next day the preachers reached the bank of Rabb's Creek, and found it ten feet deep and running with great rapidity. In spite of the remonstrances of the younger brethren, Brother Frank Wilson plunged in. His horse sank, and horse and rider disappeared under water. Brother Wilson came to the surface, his head bleeding from a blow received from his horse. He and his horse finally reached the opposite shore safely. Mr. Sneed, who had navigated the swamps and bayous of Louisiana, was then selected to construct a raft. He did so. It was launched, and whirled down-stream like a kite. Those on it, among whom was the writer, were glad enough to get on *terra firma* on the same side we started from, thoroughly drenched with water. A council was called, and it was determined that we must wait until the creek run down. Mr. Poe, however, declared that he would cross over and accompany Mr. Wilson. In crossing, Mr. Poe was thrown from his horse and had to swim ashore. The horse did the same, but lost saddle and boots and Mr. Poe's outer-clothing that had been tied to the saddle. It was now drawing near sundown, and Mr. Poe, bareback, had to ride, with nothing but under-clothing, ten miles to Rutersville.

As for the rest, they concluded to camp for the night at an empty cabin Mr. Sneed had found a little off from the road. Mr. Hord rode to Rabb's Prairie, and got a bushel of sweet potatoes to roast. Mr. Fisher improvised a prayer-meeting, assisted by Messrs. Fowler, Johnson, Lewis, Palmer, and Shook. When they bivouacked for the night upon their blankets, the winds, sighing amid the grand old pines on the bank of Rabb's Creek, lulled to sleep men who have left a profound impression upon society in Texas, and

one of whom, at least, has left evangelical footsteps on the occidental shores of our great country. Would the reader believe it? one of that company, "just green from the States," in spite of rushing waters, sighing pines, and roasted potatoes (suggestive of *Maffion* and his men), was so unromantic as to mount his horse and ride several miles back and form a most agreeable acquaintance with a Christian family, and find hospitable entertainment. That acquaintance has often since been renewed, and he hopes it will be renewed and perpetuated in eternity.

We give another instance of crossing a swollen stream. A preacher in the West had occasion to cross the Neueces when it was up. Mr. S. could not swim, and was thrown from his horse. He thought he was drowning, and while under water, and, as he supposed, in his death-struggles, the following stanza ran through his mind:

" When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll,
Blest Saviour, then, in love,
Fear and distress remove ;
Oh, bear me safe above,
A ransomed soul."*

The drowning man was perfectly calm and peaceful, but, providentially, in his struggles he caught his horse's tail and was borne safely to the shore.

* Hymn 75 in *Select Melodies*: "My faith looks up to Thee." It was written by Rev. R. Palmer, New York City, in 1830. Dr. Mason composed a special tune for it, "*Olivet*," one of the prettiest tunes that bears the name of *Mason*.

SECTION III.

Camp-Meetings in 1843, in the West—Cedar Creek Meeting—A Camp-meeting Tour in the East—A Midnight Scene—Frank Wilson's Sermon to Stock-men.

THE year 1843 was distinguished for the large number of camp-meetings held, and the success attending these meetings. Early in the spring, a meeting was appointed at the Spanish Springs, below Egypt, but could not be held, owing to the excessive rains. Later in the summer, a meeting was held there, at which there were between forty and fifty conversions. A shed was erected, and extensive preparations made for a camp-meeting on Walker's Creek, in Grimes County, but, owing to excessive rains, the meeting was not very successful. Meetings were held at Bastrop, Rutersville, and the Waugh camp-grounds. The neighborhood of Cedar Creek (near Chappell Hill) was rapidly rising into importance. Among the first settlers the Messrs. Stevenson, Hubert, the Chappells, Hargrove, Kesee, Reavill, King, and others, were Methodists. A camp-meeting commenced at Cedar Creek on the 19th of October. There were eleven preachers present. Of these Messrs. Clark (P. E.), Kinney, Richardson, and Haynie have passed away. Messrs. Alexander, Fisher, Whipple, De Vilbliss, and the author, among the travelling preachers, are still living. The preaching was of a very superior order; indeed, we never heard it excelled. The church received an impetus at this meeting, which soon placed Chappell Hill among the foremost appointments in Texas. At this period, when our population was comparatively sparse and our meeting-houses small, camp-meetings were a necessity. These occasions brought out the entire population for

many, many miles around, and the circumstances were well calculated to produce a profound impression upon the assembled multitudes. Preachers and people were engaged in singing, praying, exhorting, and close personal religious conversation, until the whole atmosphere became pervaded with a devotional spirit. Scenes witnessed on such occasions produced impressions never to be forgotten. We recollect one of these meetings held in one of the beautiful valleys of the Colorado. Throughout the holy Sabbath the services had been of an unusually serious and solemn character; toward sunset, groups of men and women had retired to the woods assigned to each for secret prayer; the woods surrounding the encampment were resonant with the songs of Zion. As the services commenced at the stand after nightfall, the writer and a brother walked some distance from the camp, and partially forgot themselves amid the enchanting scenes. When we retraced our steps the sermon was over. As we drew near, the light from the pine-knots glared strongly in the faces of the people, revealing apparently their inmost thoughts. A solemnity like that of the grave sat upon every countenance, and every eye was directed toward the venerable form of the minister occupying the stand. They were singing. The entire congregation was singing, "And must I be to judgment brought," to the chorus, "We are passing away to the great judgment day." Occasionally, above the song, could be heard the trumpet voice of Father Haynie, calling upon sinners to give themselves to Christ. The move of the unconverted toward the altar seemed all but universal. The current of religious feeling ran deeper and wider. Convictions were pungent and powerful, conversions sudden and numerous, and Christians were wonderfully blessed that

night. Such scenes were not uncommon: multitudes in Texas have been recruited into the church through the influence of camp-meetings.

There were equally successful meetings in the east. In the San Augustine district, Mr. Wilson held eight camp-meetings in succession, in one round on his district. The first of these meetings was held near Crockett, the second on Wolf Creek, in Polk County, the third in Corn Street neighborhood, Jefferson County, the fourth on Little Cow Creek, Newton County, the fifth near San Augustine, the sixth at Milam, the seventh at the Box camp-ground on the Neches, and the last at Fort Houston, Anderson County. All these meetings witnessed a larger or smaller number of conversions. At the Milam meeting there were eighty accessions to the church, and among them an old gentleman and his wife, over seventy years of age. Brother Frank Wilson was then in his prime. He travelled through rain, swam creeks, slept on the ground, and endured all as uncomplainingly as the most robust of the noble band of young men who accompanied him. A correspondent of ours, then on Mr. Wilson's district, gives an incident of the Cow Creek meeting. After the close of services Sunday night, the lights had gone out, the people retired, and everything was quiet upon the ground. At midnight Mr. Wilson had the lights rekindled, and the trumpet sounded long and loud. The people came rushing out to see what was the matter, when the elder entered the stand in a flowing robe, his whitened locks falling down upon his shoulders. With an unusual solemnity, which the scene was well calculated to inspire, he announced his text, "And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him." The announcement of such a text

at this time, awed the audience into profound and respectful attention. As the preacher proceeded, the excitement became intense, and sobs and sighs were frequent in the audience. "He," says our correspondent, "drew a picture of the second coming of Christ, the first intimation of which, he said, would be felt by men in the withdrawal of the influence of the spirit from every unconverted heart, impressing them with the fact that human probation had closed. Jesus leaves his place as mediator, and ascends the throne of judgment. An angel is seen to sweep across the heavens, and blow out the sun, enveloping all in midnight darkness. The graves open; the living are changed; the dead arise. Suddenly there is seen in the East a light brighter than a thousand suns. All exclaim, He comes! He comes to judgment! The angels crowd around, and the wicked are heard in fruitless appeals to the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." At this point in the discourse the scene became indescribable and almost insupportable. The screams of the people drowned the preacher's voice, and hundreds fell as though they had been shot. Many of these when they arose were rejoicing in the consciousness of the Saviour's love.

We will give our readers another illustration of Brother Frank Wilson's style of preaching, which we find in an old copy of the "Texas Christian Advocate." He had an appointment to preach to stock-men in a neighborhood where, in the language of the wits, "the calves sucked the wrong cows;" in other words, the brands on the cows and calves did not correspond. The preacher's theme was repentance and restitution. To illustrate its necessity he related an

anecdote. He said that, while preaching in Kentucky in the days of his youth, a man stole a bell from his neighbor's cow. He was in such a hurry he cut the collar. Some weeks after, the thief became convicted of sin and began to seek forgiveness; but wherever he went, and especially when he knelt down to pray, he would hear that bell sounding in his ears. (Here the old gentleman would swing his hand as if ringing a bell, and in a deep twanging voice cry *dong, dong, dong*, in the utmost seriousness, not a muscle of his face moving.) At last the penitent, with bell in hand and collar mended, appeared at the gate of the owner of the cow, and called out, "Here, neighbor, is your bell that I stole; and I have brought it back, for I shall never get forgiveness if I keep it." When the preacher repeated this confession there was such a tone of serious penitence and grief and shame, that, instead of a titter, the people were moved with sympathy for the penitent thief. The preacher then paused, and deliberately looked over the audience as though he would see the effect of his illustration. Then, elevating his voice, he said with great pathos, "If the spirit of awakening was to fall upon this people, and many of you were to commence a life of reform, how many ears would be stunned with the bleating of calves, and how many noses filled with the smoke of burnt cow-hide?"

The flushed cheeks, the side looks, and startled glances in his audience, showed plainly that this raking fire had not missed its aim. He paused another moment and then said, in a loud whisper, "Don't dodge if you are not hit," and then quietly proceeded with his sermon. Our readers can well imagine the effect of such home thrusts upon an audience.

SECTION IV.

Conference in the Fall of 1843—Dream of a London boy—Appointments for 1844—John Clark—Appointments for the two Texas Conferences for 1845.

EXCESSIVE rains fell in Texas during the Fall of 1843. When Bishop Andrew reached Houston, on his way to the seat of the conference at Robinson's Settlement, Montgomery (now Walker County), he was assured that it would be all but impossible to proceed. The bishop's reply was, that it was time for a Methodist preacher to stop when he could go no further. Bishop Andrew, in company with Mr. Summers, started, and by virtue of flat-boats, rafts, tall wading, and some swimming, reached Robinson's Settlement in time to open the session, December 13th. Notwithstanding the excessive rains and bad condition of the roads, there was a full attendance of preachers. Twelve preachers were received either on trial or by transfer from other conferences. For a list of the preachers, see Appendix A. It would swell the size of our volume too much to give a personal sketch of each one of these recruits, even if we had the data, which we have not. It may not, however, be uninteresting to note an incident or two in the life of one of these young preachers.

James M. Wesson was born in the city of London. While yet a boy, and when he had never been out of the city, he dreamed one night that he was in a strange country, and preaching to a large congregation in the woods. The dream made a vivid impression upon his mind. While yet a lad, James went to sea, and made several voyages. At a time when his ship was in New York, he determined to abandon a sea-faring life, and learn a trade.

He made his way to Rochester, N. Y., where he was converted, and joined the Church. His great anxiety now was to obtain an education. Baffled in all his plans, he finds his way to Texas, as a soldier, in 1841. At Austin he formed the acquaintance of David Thomas and John Haynie, who gave him great encouragement. In 1842, Mr. Wesson walked forty miles to attend a camp-meeting at Bastrop. He was appointed class-leader at Moore's Fort, by Mr. Haynie, and walked regularly, to hold his class-meetings, a distance of fourteen miles. During the first year of Mr. Wesson's itinerancy, he was invited to a camp-meeting at the old Waugh Camp-Ground. He paid no attention to the appearance of the place until he was in the pulpit to commence services, when, in an instant, the whole scene, with its surroundings, seemed perfectly familiar to him. It was the same he had seen in his dream while a boy in London. For a moment he was almost overpowered, but he rallied, and proceeded with the services. From that time, Mr. Wesson has never had a doubt of his call to the ministry. He is still in the front rank of Texas itinerants. The following are the appointments for 1844:

San Augustine District, F. Wilson, P. E.—San Augustine and Wesley College, L. Janes; San Augustine Circuit, Daniel Poe, C. H. Wright; Jasper, J. T. P. Irvine: Liberty, James W. Baldrige; Trinity, J. H. Collard; Crockett, Milton H. Jones, F. M. Stovall.

Lake Soda District, L. Fowler, P. E.—Shelbyville, Nathan Shook, Jacob H. Crawford; Harrison, Wm. Craig, John C. Woolam; Henderson, Orin Hatch; Lake Soda, P. W. Hobbs; Nacogdoches, S. A. Williams, H. D. Palmer.

Galveston District, R. Alexander, P. E.—Galveston, John Clark; Houston, Josiah W. Whipple; Brazos, D. N. V. Sullivan; Montgomery, Isaac Tabor; Huntsville, Wm. C. Lewis, James G. Johnson; Franklin, W. K. Wilson, James M. Wesson; Nashville, Robert Crawford.

Rutersville District, C. Richardson, P. E.—Bastrop, Daniel Carl; Rutersville, Joseph P. Sneed; Washington, John W. Kinney, Robert B. Wells; Brazoria, O. Fisher; Egypt, H. S. Thrall, W. S. Hamilton; Matagorda, Isaac M. Williams; Gonzales, John W. De Vilbliss.

An admirable pastoral address was sent forth by this conference, written by Mr. Richardson. It earnestly commended stability in religious profession, and an adherence to the principles of Methodism, it enjoined the observance of the Sabbath, the regular exercises of family worship, enjoined the instruction of children, and enforced the duty of yielding ~~a~~ proper support to the Gospel ministry.

John Clark was one of the delegates elected to the General Conference which met this year in New York. Mr. Clark took his family north with him, and never returned to Texas. Some of our readers may wish to know what became of him. After filling various appointments in New York in 1852, he was transferred to the west, and stationed in the Clark Street Church in Chicago. Here he died of the cholera on the 11th day of July, 1853. During his brief pastorate in Chicago, Mr. Clark induced a wealthy lady, widow of a former Mayor of the city, to give property worth some \$300,000 for the endowment of Garrett Biblical Institute, for the education of young men preparing for the ministry. Mr. Clark was remarkably dignified and impressive in the pulpit. He was acceptable and useful in Texas during his stay here.

During the year 1843, Wm. O'Conner closed his earthly labors, in the third year of his ministry, and the twenty-seventh of his age.

The General Conference of 1844 provided for two conferences in Texas, one in the east, and another in the west. After a consultation, however, it was thought advisable for all to meet together for that year.

East Texas Conference appointments for 1845:

San Augustine District, F. Wilson, P. E.—San Augustine, J. W. Fields, J. T. P. Irvine; Jasper, Jacob Crawford, H. Z. Adams; Jefferson, James W. Baldrige; Liberty, L. S. Friend; Trinity, Isaac Tabor; Crockett, M. H. Jones, Wm. K. Wilson; Wesley College, L. Janes, N. W. Berks.

Sabine District, L. Fowler, P. E.—Nacogdoches, John C. Woolam, Silas W. Camp; Rusk, Henderson D. Palmer; Henderson, Wm. Craig; Shelbyville, Orin Hatch; Marshall, S. A. Williams, F. M. Stovall; Harrison, to be supplied.

Clarksville District, Daniel Payne, P. E.—Clarksville, N. Shook; De-Kalb, E. P. Chisholm; Paris, Jeff Shook, Andrew Davis; Fannin, Daniel Shook; Lake Soda, P. W. Hobbs, Robert Crawford.

Appointments of the Texas Conference for 1845:

Galveston District, R. Alexander, P. E.—Galveston, I. M. Williams; Houston, J. W. Whipple; Brazoria, D. N. V. Sullivan, W. S. Hamilton; Brazos, James M. Wesson; San Jacinto, W. G. Booker.

Washington District, M. Yell, P. E.—Washington, R. B. Wells, L. D. Bragg; Montgomery, James G. Johnson; Huntsville, Wm. C. Lewis; Franklin, James H. Collard; Nashville Pleasant, M. Yell.

Rutersville district, C. Richardson, P. E.; Rutersville, H. S. Thrall; Bastrop, John S. Williams; Columbus, Robert Guthrie; Egypt, Daniel Carl, Jesse Hord; Victoria, David L. Bell; Gonzales, John W. De Vilbiss; Rutersville College, C. Richardson, President; H. S. Thrall, Professor.

SECTION V.

The General Conference of 1844—The Louisville Convention—The General Conference of 1846—Complete Organization of the M. E. Church, South.

IN this section, though it passes a little beyond the period assigned to the chapter in which it is found, we propose to treat of the General Conference of 1844, the Louisville Convention of 1845, and the first General Conference of the church, South, held in 1846. We do this to complete in one section the history of the organization of the Southern church. The Texas delegates to the General Conference which met in New York, in May, 1844, were Littleton Fowler and John Clark; R. Alexander, reserve. By way of introduction to the exciting controversy which sprung up in this body on the slavery question, we may quote a resolution that passed in the General Conference in Cincinnati in 1836.

Resolved, "They are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relations between master and slave, as it exists in the slaveholding States of this Union."

After the passage of the above, the Southern people felt secure in their rights.

There were two cases that brought this question before the Conference in New York. Rev. Mr. Harding, of the Baltimore Conference, had married a lady who was a slaveholder; the Conference required him to emancipate the slaves. This he refused to do, and his Conference suspended him from the ministry. He appealed to the General Conference in New York, and that body reaffirmed the decision of the Baltimore Conference.

Another case was that of Bishop Andrew, who had also married a lady owning slaves. It was first proposed to suspend the bishop, but finally a resolution passed, after various whereases, announcing that the "bishop had become connected with slavery, and that this connection would render him unacceptable to a large portion of the church," in the following language:

Resolved, "That it is the sense of this General Conference that he desist from the exercise of this office as long as this impediment remains." In voting on this resolution, Mr. Clark voted with the abolitionists. The delegates from the Southern Conference presented a dignified and able protest against these proceedings, which was spread upon the Conference Journal. They also petitioned for the privilege of forming a separate ecclesiastical organization. In this they had the example of Mr. Wesley, who made provision for the separate existence of the American Methodist Church, and the American General Conference of 1828, which organized the Canada Conference, and gave up the jurisdiction which this Conference had previously exercised over their Canada brethren. After a protracted discussion, the General Conference, on the 7th of June, by a vote of 135 to 15, adopted the famous plan of separation.

The first resolution left the Southern Conferences sole

judges of the necessity of such separate church organization, and gave to border societies the right of election as to which organization they would adhere. The second gave all preachers, travelling and local, the privilege of adhering to either church. The other resolutions related to the division of the public funds of the connection. In the Texas Conference in San Augustine, January, 1845, Messrs. Richardson, Alexander, and S. A. Williams were appointed a committee on "Separation." This committee presented a report, which was unanimously adopted by the Texas Conference. The report "approved the action of the Southern delegates in the General Conference, and pronounces a special vote of censure upon Mr. Clark for his votes." Another resolution declared that "We deeply deplore the increasingly fearful controversy between the Northern and Southern divisions of the church, on the institution of domestic slavery." The third recommended the election of delegates to the Convention to meet in Louisville, Kentucky, in May next, to act under the following instructions, to wit: "To endeavor to secure a compromise between the North and the South. To oppose a formal division of the church before the General Conference of 1848, or a General Convention can be convened to decide the present controversy, but, should a division be deemed unavoidable, and be determined on by the Convention, then, being well satisfied with the discipline of the church as it is, we instruct our delegates not to support or favor any change in said discipline by said Convention, other than to adapt its fiscal economy to the Southern organization." In accordance with the foregoing resolution, Messrs. L. Fowler, F. Wilson, and R. Alexander were elected delegates to the Louisville Convention.

That Convention met in May, 1845. It was ascertained that ninety-five per cent. of the ministry and membership in the Southern States were in favor of a separate ecclesiastical organization. Bishops Soule and Andrew presided over its sessions, and gave in their adhesion to the Southern church. To complete the organization of the church, South, a General Conference was called, to meet at Petersburg, Virginia, May 1st, 1846. In this body Francis Wilson represented the East Texas, and R. Alexander and Chauncey Richardson the Texas Conference. In the Conference at Petersburg a most fraternal spirit was manifested toward the Northern church. By a unanimous vote the venerable Dr. Lovick Pierce was appointed a fraternal messenger, to attend the next session of their General Conference, at Pittsburgh, Pennsylvania. A pastoral address was issued, drawn up by Dr. Bascom, in which the evils of division are deplored. The address goes on to say:—

“We confidently regard the two great bodies, however, taking the aggregate of their numbers, intelligence, and piety, as one in principle and feeling, united in the great vocation of diffusing the knowledge and love of God among men. Between the two connections, in doctrines, discipline, and ritual, the identity is complete. * * * With regard to the great mass of our brethren of the M. E. Church, comparatively few being excepted, may we not reasonably hope that, at no distant day, it may be said of them and us, in the language of Charles Wesley, ‘and friends at first are friends again at last.’ Let us, at least, seek to bring about such a result, and, if disappointed, let us bear it as we should. ‘Thou shalt see and flow together,’ may be addressed to us as to the ancient church.”

Alas! that those fond anticipations of peace should have been so sadly disappointed. The Northern Church refused to give us our share of the public funds, and we obtained it only at the end of an expensive lawsuit. Their General

Conference declined to receive Dr. Pierce, or to treat him with common ministerial courtesy; in a word, an implacable fratricidal war was inaugurated.*

The General Conference elected Drs. Wm. Capers and Robert Paine bishops. Dr. Jno. Early was appointed book-agent, and a Committee was appointed to prepare a hymn-book for the Southern church. Dr. Edward Stevenson was elected Missionary Secretary. Editors were selected for a Quarterly Review, and for the advocates at Nashville,

* This note is only for the considerate and peace-loving reader. The implacable and bellicose knight, who is determined to keep up a warfare through this and the next century, will please pass over without reading it. A quarter of a century has passed since the adoption of the "Plan of Separation," and since the M. E. Church, South, has received recognition as a legal and legitimate branch of American Methodism. In the mean time, a terrible civil war has swept over our continent, devastating some of its fairest provinces. Slavery, the original occasion of sectional strife, has disappeared. Now, we modestly suggest whether it is necessary to continue the rancorous war between Northern and Southern Methodism. Would it not be a good plan, after so fierce a combat, to call off the braves and light the calumet? Smoking and chewing have a wonderful effect upon excited nerves. Unquestionably, as the world's pacificator, tobacco is better than Paixhan guns or turret monitors. When high commissioners meet to settle questions that threaten the peace of the world, discussion may fail to produce a satisfactory adjustment. Dinners are spread, and even wine sparkles in vain. But let the members adjourn to a social hall, and "fumigate" and "ruminate," and, at once, the bow of peace appears amid the clouds. We say, then, let the belligerents meet and smoke. And if the reader is, after all, displeased with this suggestion for an armistice, let him smoke! As the question of church property enters largely into this controversy, it may not be irrelevant to quote a recent decision of the Supreme Court of Pennsylvania. It was in reference to the property of a German Reformed Church in that State: Judge Sharswood

Charleston, and Richmond. In a word, everything was done to put our ecclesiastical machinery in fine working order, and the Conference adjourned on the 23d of May, after a most peaceful and harmonious session.

formally decided that the constitutional guarantee of religious freedom *does not guarantee the right to steal churches*. Now, let the redoubtable knights, who think it so much easier to steal other people's churches than to build for themselves, put Judge Sharswood's decision in their pipes and smoke it.

CHAPTER IV.

FROM 1846 TO 1855.

SECTION I.

*A new Era—First Church in Peter's Colony—Austin—San Antonio—
Corpus Christi—Old Washington Circuit.*

WE are now entering upon a new era, both civilly and ecclesiastically. The treaty of annexation had been consummated, and henceforth the Lone Star of Texas is merged into the constellation of the American Union. After this auspicious event, in an incredibly short space of time, the population of Texas was doubled and quadrupled. Politically and commercially we enter upon an era of progress and prosperity. The Methodists in Texas, with unparalleled unanimity, acquiesced in the formation of the M. E. Church, South; and there was general rejoicing that we were free from abolition interference. Texas was now divided into two Conferences, and this enabled the ministry to cultivate the whole field more thoroughly than had heretofore been practicable.

We shall not, hereafter, give the appointments of the preachers from year to year, as that would swell our volume to an unwieldy size. And we shall hereafter notice subjects rather topically than chronologically.

The venerable Bishop Soule held the Texas Conference in the Winter of 1845-6. Among the new appoint-

ments in East Texas we notice that Andrew Davis was sent to Bonham ; Orrin Hatch, to Dallas ; Job M. Baker, to Dangerfield ; Daniel Shook, to Fort Sherman, and William K. Wilson, to Kingsborough. A chapel, called Webb's Chapel, was built this year on Farmer's Branch, in Dallas County, said to have been the first house of worship erected in Peter's Colony. The next year Messrs. Joab H. Biggs and M. F. Cole were on the Bonham and Dallas work, and succeeded in organizing a number of large societies.

In the Texas Conference there were three cities upon the frontier put down as stations in the minutes, simply because, at that time, we had no money to establish missions. H. S. Thrall was sent to Austin ; John W. De Vilbiss, to San Antonio, and John Haynie, to Corpus Christi.

The small class formed in Austin in 1840 had been dissolved when the members of the State government and citizens generally fled from the city in 1842. When Mr. Thrall arrived in Austin, he found no Church organization of any kind in the city. He procured the hall of the house of Representatives for preaching, and here he organized a Sunday-school. It being difficult to obtain lodgings, the preacher slept for weeks on the floor, in a lawyer's office. (The lawyer, Mr. Rowan Hardin, of Kentucky, had once been a member of the Church.) Mr. Thrall obtained his meals at different boarding-houses in the city. After the adjournment of the Legislature, Mr. Thrall opened a school in the Capitol building, to make money to defray his personal expenses. Being returned a second year to Austin, on the 17th of April, 1847, the quarterly Conference appointed a board of trustees ; a lot was secured, and measures taken to build a church. The preacher, besides teaching school, was building committee, collector, paymaster,

and general manager of the new building. The new church was dedicated December 19, 1847. In 1853 that building was sold to the Christian denomination who still use it as a house of worship.

Mr. De Vilbiss found things in an equally disorganized and unpromising condition in San Antonio. This is the oldest, and at that time it was the most populous, city in Texas. But its early settlers were all Catholics, and the American and English proportion of the population was comparatively small. To secure a place to preach, Mr. De Vilbiss rented a hackal.* In this he taught a Sunday-school, and held preaching on Sundays, and taught a day-school in the week. By persevering effort Mr. De Vilbiss succeeded in organizing a small class, which has continued to grow to the present time. One of the stewards of the society was a Mr. Evans. Mr. Evans had a daughter, who attended Mr. De Vilbiss's school. The young lady was Miss Augusta Evans, who, as an authoress, has obtained a world-wide reputation. At the end of two years, Mr. William Young succeeded Mr. De Vilbiss as pastor of the San Antonio church.

Strange that men, Jonah-like, will attempt to flee the presence of duty! but so it is. James M. Follansbee was in San Antonio to engage in the medical profession, for which he had been educated. A native of Washington City, a Methodist, a graduate of Dickinson College, Pa., he left home feeling, perhaps, that he ought to preach, and hoping to rid himself of the unwelcome impression, had floated to the very outskirts of civilization. But he made

* A hackal is a Mexican house, constructed by setting up Mesquit poles endways in the ground, and covering with a kind of thatch.

as unsuccessful a move as Jonah did when he went down to Joppa, and paid his fare to Tarshish.

In San Antonio, the Doctor's impression that he ought to preach ripened into a profound conviction. In the summer of 1848 he received his license, and immediately started a round with Mordecai Yell, on the San Antonio district, to be initiated into the mysteries of the itinerancy in Texas.

During Mr. Young's pastorate, Rev. John McCullough was pastor of the Presbyterian church in San Antonio. The two were intimate friends, and occupied the same room. A desperado had fallen out with Mr. McCullough and rode up to the door, and, through mistake, fired at Mr. Young, but fortunately missed him; seeing his mistake, he next fired two shots at Mr. McCullough, both balls passing through his hat. Such were some of the incidents that gave spice to ministerial life in an early day in Texas. Through the labors of Messrs. De Vilbliss, Belvin, and L. B. Whipple, Colonel A. Mitchell and others, the church in San Antonio continued to grow, and in 1853 a substantial church-building was erected upon Solidad Street, with a basement for Sunday-school purposes.

Corpus Christi is upon the southeast bank of the Neueces River, and, up to the time of the Texas revolution, was in the State of Coahuila. As Texas claimed the Rio Grande as her western boundary, General Taylor's army crossed the Neueces into Corpus Christi, and by that act settled the boundary of Texas.

Mr. Haynie started for his new field of labor, leaving his family at his home in Ruttersville. At Goliad he was informed it would be unsafe to proceed without a guard, and Captain Price, commanding a company of Texas Rang-

ers, furnished a guard.* Corpus Christi was an army station, and crowded with a floating population. It was difficult for Mr. Haynie to find board, lodgings, or a place to preach. Finally, he found a place to get his meals, and, after a labored effort, he obtained permission to sleep in a storehouse "on three bags of shelled corn." He procured one of the theatres to preach in on Sunday morning, but at night there were theatrical performances in the same room.

Owing to the breaking out of the Mexican War, and the removal of the army, the town was nearly depopulated, and Mr. Haynie returned to his home.

We have before us the "Plan" of Washington circuit, made out by William C. Lewis, and handed to his successor, H. S. Thrall, in 1847. This circuit embraced the section of country in which Mr. Kinney settled and organized his first societies, and that in which Mr. Alexander married and settled. Messrs. Alexander, Kinney, Fisher, Sneed, and Wells, travelling preachers, lived on this circuit; local preachers, Thomas Woldridge, Thomas R. Nunn, and A. C. Delaplaine; exhorters, B. L. Peel, A. T. Kerr, H. O. Campbell (since deceased), Cyrus Campbell, and J. C. Harrison. (Mr. Harrison became distinguished as a statesman; he died in Austin in 1855, while representing Cherokee County in the Legislature.) The following, who were class-leaders, have since died: N. Chambliss, E. D. Tarver, Adolphus Hope, James Gray, John Atkinson, and Thomas Bell. Among the stewards, Fletcher W. Hubert, William Dever, and William Kessee are dead; the fol-

* A short time before this a son of Rev. J. W. Kinney was murdered at the reefs, near Corpus Christi, by the Indians.

lowing still live : J. D. Giddings, William P. Kerr, William Chappell, B. F. Reavill, John M. Brown, Amos Gates, and Rufus E. Campbell. The plan contains 14 appointments, and 254 white and 55 colored members are reported. At the close of Mr. Thrall's second year, the circuit was divided and sub-divided into several pastoral charges, and Washington circuit, as such, disappeared from the minutes. Before Mr. Thrall took charge of the circuit, it had been travelled successively by J. W. Kinney, R. Alexander, Abel Stevens, Jesse Hord, O. Fisher; Mr. Kinney again with R. B. Wells, Joseph P. Sneed, and William C. Lewis.

SECTION II.

Methodism in Galveston, Houston, Chappell Hill, Matagorda, Clarksville district, Gilmer, Brownsville, Springfield district, and Waxahachie—U. S. Census Report of Churches in Texas in 1850.

WE have several times mentioned Galveston, but have given no account of the church organization in that city. Mr. Fountaine organized the first class in Galveston in 1840.*

The Galveston City Company donated lots on Twenty-second Street, and in 1842 Mr. Summers succeeded in erecting a church. Rev. Mr. Ryland, of Washington City, gave \$1,800 toward its construction, and the church was named Ryland Chapel. In the Spring of 1843 Mr. Summers, assisted by Rev. Mr. Henderson, Presbyterian, dedi-

* List of names of the original class: J. W. Rice, John B. Jones, Ann N. Jones, J. L. Briggs, F. A. Smith, Gabriella N. Maynard, J. Cole, Mary Savage, J. A. Jones, G. Uffington, Keziah Payne, Wm C. Brashear, John Price, J. Taylor, Lucy M. Taylor, Elizabeth Cocke, and Lucy Love.

ated the new church, and it was used for a house of worship until February, 1871.

While Mr. Alexander was pastor of the church in 1846-1847, a parsonage was built, and during Mr. Thrall's pastorate in 1850-1851, Ryland Chapel was greatly enlarged and improved, and a church built on Broadway for the colored people.

The first permanent class organized in Houston was by F. O. Summers in 1841.*

Mr. Fowler, in 1837, had secured lots in the city for a church. At a quarterly meeting, held by R. Alexander, on the 2d of March, 1842, a committee was appointed, of which C. Shearn was chairman, to take preliminary steps for the erection of a church. Mr. Summers was very active in collecting funds. On the 2d of March, 1843, the seventh anniversary of Texas Independence, the corner-stone of the new building, which was to be of brick, was laid with appropriate ceremonies. The Masons, Odd-Fellows, and a military company participated in the ceremonies. Col. James Riley delivered an eloquent address.

In 1845-6 J. W. Whipple was pastor of the Houston church; he was succeeded in 1847 by O. Fisher. There was still a debt hanging over the house. Mr. Fisher took a trip through some of the Southern States, and collected money to liquidate the debt. He had a gracious revival under his administration. But the year closed

* We have been unable to find a complete list of the church-members in Houston. Among these early members were C. Shearn, D. Gregg, A. H. Sharp, Mrs. Campbell, Mrs. Winn, Mrs. Mixon, E. D. Johnson, John H. Walton, Mosley Baker, Dr. John L. Bryan, Mrs. Bryan, Mr. and Mrs. Andrew McGowan, H. Tracy, A. Crawford, Francis Moore, McCrea, C. Dikeman, G. S. Hardcastle.

sadly, as an epidemic broke out in the city. The church lost many valuable members, including Ex-Mayor J. H. Walton. Mr. Fisher buried his wife and a most promising son. In 1848 R. H. Belvin was pastor. The church in Houston was this year very much agitated on the subject of Spiritualism. Mosley Baker and some others had been strangely fascinated with this new ism. Mr. Baker was a man of fine talent. He had been a captain in the battle of San Jacinto, and had represented his district in Congress. After his conversion he became a zealous local preacher; but he was a natural enthusiast and became entangled in the meshes of animal magnetism. He started a paper, the *True Evangelist*, as an exponent of the new doctrine. In his paper he published the observations of Abijah Alley, who professed to have been several weeks literally and locally in heaven. We concede that Mr. Baker was honest, and that he had a right to prefer Mr. Alley's revelations to those of the table-tippers; but while we concede honesty to these men, others equally honest think modern Spiritualism a dangerous delusion. In 1848 Mr. Baker died of yellow fever, and on his death-bed professed an undying faith in the Saviour's merits.

A church was built at Cedar Creek, in Washington County, in 1847. Soon after this, the village of Chappell Hill was founded, and in 1853 a church was built there, in which four sessions of the Texas Conference have been held. The church in Brenham was built in 1848. At an early period, a storeroom in the town of Bastrop was purchased, and fitted up for preaching. In 1850, while J. E. Ferguson was pastor, the present church was built in Bastrop. About the same time a small house was built in La Grange, which is still occupied by the Methodist congregation.

In 1851 a church was built in Matagorda. In 1854 that portion of the coast of Texas was visited by a terrible tornado. Many of the buildings in Matagorda, including the Methodist and Episcopal churches, were destroyed. It is supposed the roof of the Methodist church was blown out to sea, as it was never found.

In 1847, Bishop Capers, thinking East Texas needed more ministerial laborers, transferred Wm. C. Lewis to that Conference, and appointed him to the Clarksville district. After four years of faithful labor, Mr. Lewis was retransferred to the west, and returned to his home in Brenham, where he still lives, though for several years past he has been on the superannuated list. In 1849 J. B. Tullis was appointed to the Gilmer mission in the Clarksville district. Mr. Tullis found two local preachers on the work, Dr. Tullis, who afterward went to California, and Judge Vannoy. At Gilmer a class was formed, and, with the assistance of Col. Camp, a Sunday-school was organized.

In 1849 N. A. Cravens was sent to Brownsville. A church was built, and a few members reported. Mr. Cravens was succeeded by Messrs. O. M. Addison, D. W. Fly, and Robert Paine Thompson; but the field appeared unpromising, and since the war we have had no ministers on the Rio Grande.

The Springfield district was formed in 1849, and Mordecai Yell placed in charge of it. Mr. Yell entered the Tennessee Conference in 1832. Before coming to Texas he had been several years a presiding elder in the Memphis Conference. He came to Texas in 1844. He had been successively on the Washington, Ruttersville, and San Antonio districts. The country between the Brazos and Trinity was rapidly filling up, and Mr. Yell's age and

experience eminently fitted him to organize this new district. Under the faithful labors of Mr. Yell and his preachers the church grew rapidly until new districts were formed, and the work finally expanded into what now constitutes the Northwest Texas Conference.

In 1848 Geo. Tittle was on the Red Oak mission. He was an absent-minded man, and not unfrequently got lost. On one occasion, after having been wandering over the high prairies for some time, he found himself in a strange place. It proved to be the residence of Major E. W. Rogers, who had formerly been a member of the church in the Kerr settlement in Washington County. Mr. Rogers gave the preacher a cordial welcome, and invited him to preach. He did so, and organized a church in the village of Waxahachie, which had sprung up around the residence of Mr. Rogers. In 1854, while S. S. Yarborough was on the circuit, a gracious revival took place in Waxahachie. There were forty accessions to the membership, and money raised to build a church. Since that, two sessions of the Northwest Texas Conference have been held there, and it is the seat of Marvin College.

Our published church statistics do not include the number and value of our church-buildings. According to the United States census report there were in Texas, in 1850, 328 churches, valued at \$266,930. Of this number the Methodists owned 173 churches, valued at \$58,195; the Baptists, 70, valued at \$23,190; the Presbyterians, 47, valued at \$20,070; the Episcopalians, 5, valued at \$15,400; the Roman Catholics, 13, valued at \$79,700; the Christians, 5, valued at \$1,500. Some other churches were reported free.

SECTION III.

The East Texas Vendetta—Personal Sketch of John Taylor—General Conferences of 1850 and 1854.

EVERY one familiar with Texas history has heard of the East Texas Vendetta,—the triangular war between the Regulators, who professed to punish thieves; the Moderators, who wished to hold the Regulators in check; and the Conservatives, who belonged to the law-and-order party. The strife was bitter and bloody. Dr. Job M. Baker, who lived in the midst of it, estimates that at least one hundred persons lost their lives. In Harrison County the Regulators took possession of the court-house, and would not permit Judge Hansford to hold his court. According to Yoakum, Wat Moorman was captain of the Regulators, and John M. Bradley of the Moderators. In the Summer of 1844, at the door of the church in San Augustine, just after the congregation had been dismissed, Moorman killed Bradley. Two or three years after, while Moorman was crossing the Sabine River, he was killed by a Dr. Burns. In the Fall of 1844, at one time some three thousand people were under arms, and a bloody civil war seemed inevitable. At this juncture, under orders from President Houston, General Smith ordered out the militia, and partial quiet was restored. So far as we know, no preacher lost his life during this feud, at the hands of either party, though Mr. J. T. P. Irvine came near being killed one night by mistake. At a certain house, a party of Moderators were expecting an attack. As a precautionary measure, they had attached a bell to the gate, so that the opening of the gate would give an alarm. Mr. Irvine, who was on the Shelbyville circuit, rode up to that house to stay all night. Of course

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the bell rang, but fortunately one of the party recognized him and his life was spared. In such a state of society it was no easy task to induce people to give attention to religious services. The calling out of the militia had partially restored the supremacy of the laws. A few of the leaders of the two parties were Masons, and the influence of that fraternity was successfully exerted to secure peace in some particular instances. But a spirit of vengeance still rankled in the bosoms of a large number of the people. "The gospel of Christ is the power of God unto salvation." There is no type of human depravity, no disordered condition of human society, that the gospel cannot reach and remedy. Under the labors of Messrs. Fowler, Wilson, Berks, Irvine, and others, a series of protracted meetings were held, extending through the entire region in which the feud existed. The power of God was manifestly and marvellously present. It not unfrequently happened that men, loaded with arms to kill each other, were struck under conviction, and knelt side by side, and together were made partakers of the grace of life. Thus finally died away this bloody feud, and since that time that portion of East Texas has been as quiet and orderly as any portion of our State.

John Taylor, without having been eminent for piety, was one of those eccentric geniuses entitled to a notice in these sketches. One Sunday, in the Spring of 1846, Mr. Thrall left the city of Austin without a preacher, to fill an appointment in the country. Just at night Mr. Thrall returned and learned that Colonel Taylor had an appointment to lecture that night on Infidelity. The lecture was unique, if not original, the arguments were well put, the reasoning incontrovertible. The speaker's imagery was gorgeous, and

it seemed as if every word in the English language was at the speaker's control. We, the audience, were charmed—delighted with the lecture. Indeed, it was such an intellectual feast as was seldom enjoyed in Texas. Tradition has it that Taylor's first appearance in Texas was as a "volunteer counsel." A wealthy planter (so the story goes) had first insulted a young and beautiful lady, and then murdered her husband, who was his overseer. The man succeeded in being acquitted of the murder, but, in addition, he had circulated some scandalous reports about the injured woman. The lady afterward sued for slander, but when the day of trial came the opposite party had retained all the lawyers. As the plaintiff was a lady, the judge appealed to the members of the bar for some one to volunteer to prosecute it. For some time there was no response. As the silence became painful, and the poor woman was sobbing with grief, a voice in the crowd outside the bar proposed to undertake the case. The speaker was dressed in the roughest garb of a backwoods hunter. Satisfying himself that the speaker was a lawyer, the judge invited him inside the bar. Taylor was posted as to the merits of the case. He paid little attention to the witnesses, nor did he exhibit his peculiar power until he came to make his closing speech. He then drew a picture of the distressed woman appealing for relief, and of the base wretch who had first insulted her, then murdered her husband, and finally attempted to blast her reputation. Before he closed, every eye in the court-room was bathed in tears. The jury made up a verdict without leaving the box, giving the lady the highest damages allowed by law, and it was with difficulty that the crowd could be restrained from dealing with the slanderer according to the bloody code of

Judge Lynch. John Taylor had at one time been licensed as a local preacher, but he seldom staid long at a place, and his career was irregular. It is reported that some preacher once asked him for his license. It was out of date. He replied that he carried his church-membership in his heart, and his license to preach on the end of his tongue. But after this, to avoid offence, he announced lectures instead of sermons. When we heard of the mental idiosyncrasies of Mr. Taylor, we thought certainly he was laboring under some mental disorder. When we heard him speak the epithet applied by Carlyle to Edward Irving, so characteristic of both writer and subject, came forcibly to mind, "Not daft, but dazed." John Taylor, with all his genius, was not a success. Many men of more moderate gifts, with plodding industry, accomplished much more. We find in a book (Bishop Paine's *Life of Bishop McKendree*), recently published, a paragraph which ought to afford encouragement to a class of preachers denominated "common field-hands." He says: "The comets which blaze athwart our field of vision, attracting for a while every eye, and causing the beautiful constellation to pale before their gorgeous splendors, soon retire into obscurity and leave our planet to its former nightly gloom, and then the lately obscured and forgotten stars resume their office, lighting up the dome of the Creator's sublime temple of the universe with the sheen of a thousand lamps. Give me the less brilliant but more constant stars in preference to the more glaring meteor and fiery comet."

On the 1st of May, 1850, the second General Conference of the Church, South, met in St. Louis. The delegates from East Texas were R. Crawford and William C. Lewis; S. A. Williams, reserve. From Texas, R. Alexander and C. Rich-

ardson, delegates; J. W. Whipple, reserve. The most material act of this Conference was the adoption of the plan of finance providing for the introduction of laymen into the joint board of finance in the Annual Conference. Dr. Bascom was elected Bishop, and provision made for two book-agents, one in the east and another in the west.

The third General Conference met in Columbus, Georgia, May 1st, 1854. The delegates from East Texas were S. A. Williams, O. Fisher, and Jefferson Shook; N. W. Berks, reserve. Texas Conference, R. Alexander, H. S. Thrall, James M. Wesson, and J. W. Whipple; reserves, William A. Smith and William C. Lewis. Having gained our suit for our legitimate share of the chartered and book funds, this Conference proceeded to establish a publishing house at Nashville, Tennessee, that city giving a bonus of \$30,000 for the location. George F. Pierce, John Early, and H. H. Kavanaugh, were elected Bishops.

SECTION IV.

Necrology—Poe—Fowler—Sullivan—Booker—Bell—Richardson—John Patton—Young—Cameron—Garrett L. Patton—J. W. Addison—McElroy—Rabb—Gen. Burleson.

IN the Fall of 1844, less than two years from the time Daniel Poe volunteered for the Texas mission, he was called from labor to rest. He and his noble missionary wife were attacked with congestive fever at the same time, and died within an hour of each other, and were buried in the same coffin.*

* A generous Texas friend deeded to Mr. Poe's infant daughter a tract of land. The deed is in the hands of Rev. Dr. O. Fisher, of Bryan. Rev. Dr. A. Poe, of Ohio, removed his brother's children back to their old home in Ohio.

A little over a year later, on the 19th of January, 1846, Texas Methodism was called to mourn the death of Littleton Fowler. After the death of Dr. Ruter, in 1838, Mr. Fowler was appointed superintendent of the Texas mission, and after Texas ceased to be a mission, he occupied the post of presiding elder.* In 1839 Mr. Fowler married Mrs. Missouri M. Porter, of Nacogdoches. Mrs. Fowler still lives, having subsequently married Rev. John C. Woolam. After his marriage, Mr. Fowler settled in the McMahan settlement, in Sabine County, where his family still resides. Some time before his last illness, he requested Rev. S. A. Williams to preach his funeral sermon from the text: "I am not ashamed of the gospel of Christ." The last time Mr. Fowler himself preached, he used that text. It was in Douglass, and the sermon was equal to one of his best efforts. Mr. Fowler retained his intellectual faculties unclouded till the last. On the day before he died, he addressed his physician, who was skeptically inclined: "Doctor, I have tried the religion of Jesus Christ for more than twenty-five years, and I find it now what I believed it to be all the time. It gives me consolation in my dying hour. I have no fear of death. I shall be happy, and live in heaven forever. Oh! I hope you will study the gospel more, and yet believe in it to salvation." After this, his friends sung a favorite hymn: "Oh! land of rest, for thee I sigh." During the ensuing night, he turned to his brother, Judge A. J. Fowler, and said: "Jack, am I not dying?" His brother told him he thought he was. "Well," said he, "you should have told me so. It does

* For the particulars of Mr. Fowler's death, we are indebted to an article in the *Southern Quarterly Review*, prepared by Hon. B. F. Sexton.

not alarm me ; I feel that I must die ; death to me has no terrors. I feel that I can walk through the valley and shadow of death, and fear no evil. God is with me." His children were called to his bedside. He gave each one a Bible, a word of advice, and an affectionate farewell. Still later, and after a brief season of repose, he awoke as if from a dream, and exclaimed : "Oh ! what a glorious sight ! I have seen the angelic hosts, the happy faces of just men made perfect," and repeated the couplet :

"Farewell, vain world, I'm going home,
My Saviour smiles, and bid me come."

His sight failing him, he inquired of Mr. Woolam if there were no lights in the room. He was told there were. "Ah ! well," said he, "my sight grows dim. Earth recedes, heaven is approaching. Glory to God in the highest !" Soon after this, he expired. "There was no struggle," says Mr. Sexton, "no violence, but there was the cold reality too real." In forming an estimate of the character of Littleton Fowler, the first thing that strikes us is its perfect symmetry. His fine physical form furnished a suitable tenement for his noble mental traits. In his manners, dignity and affability were beautifully blended. He had a most benevolent expression of countenance, a keen, piercing eye, and a musical, ringing voice. His mind was well cultivated ; his religious experience was cheerful ; his convictions of the truth and power of the gospel remarkably strong. He was the very man for Texas, and when he died, Texas Methodism went into mourning. He was buried under the pulpit in the church in his neighborhood in which he had so often stood as a Christian ambassador.

Daniel N. V. Sullivan was licensed to preach in 1833 ;

he came to Texas in 1838, and engaged in teaching at Ruttersville. Commenced itinerating in 1840. In 1846 he was appointed presiding elder on the Washington district. He died at the residence of A. McGowan, in Houston, February 20th, 1847. In clearness of statement and argument, in pureness of diction and poetic sentiment, Mr. Sullivan had few equals.

William G. Booker was the son of a local preacher. Young Booker had just entered upon a career that promised great usefulness to the Church, when he was cut down in his youth. He died at Col. Hardin's, Liberty, January 21st, 1848.

David L. Bell entered the itinerancy, in Arkansas, in 1842; came to Texas in 1844, and died suddenly near Victoria in 1849.

Of Chauncey Richardson, A.M., who died April 11th, 1852, a volume both interesting and edifying might be written. He was Secretary of our Conference from 1845 to 1851. He was a member of the Louisville Convention, and of the General Conference of 1846 and 1850. Two years he edited the *Texas Wesleyan Banner*, and made it a most interesting and popular paper. He was a most excellent reader, especially of hymns and the scriptural lessons introductory to religious services. He made very thorough preparations for the pulpit. His sermons, in the careful analysis of the subject, the logical arrangement, and the elegance of their diction, reminded us of the published sermons of Richard Watson. His last appointment was to the Galveston district. He had held one round of quarterly meetings, and started for his home in Ruttersville when he was taken sick, and died at the house of Rev. John Patton, near Richmond. His remains were trans-

ferred to Ruttersville, and buried in front of the college edifice, where a modest shaft has been erected to his memory.

John Patton soon followed Mr. Richardson to the spirit-land. He had been a travelling preacher in East Tennessee, but came to Texas in an early day, and was very useful in his local sphere. He joined the Texas Conference in 1851.

From 1845 to 1850, William Young was an effective laborer in the Texas itinerant ranks. He died in Mississippi on the 18th of February, 1853. When asked if he was resigned to die: "Oh! yes; I have great confidence in God, my Saviour: I am perfectly resigned, perfectly happy."

Simon B. Cameron was stationed in Houston in 1850, and in Austin in 1851. He then took a supernumerary relation, and took up his residence in Houston. For a few months he edited the *Texas Wesleyan Banner*. He died of yellow fever, in Houston, in 1853.

In 1853, Garrett L. Patton was on the Springfield district. In 1854, he was stationed in Galveston, but died before the year expired.

John W. Addison had travelled two years, the last upon the Lynchburg circuit. At the close of the year, he came to Houston, expecting to meet his brother, Rev. O. M. Addison, from Brownsville. While John Addison was preaching, he was attacked with yellow fever in the pulpit, and died in a few days.

H. C. M'Elroy was a young man of extraordinary promise, but fell a victim to consumption ere he had completed his first year upon the Beaumont circuit.

George W. Rabb died in Montgomery, in his second year in the itinerancy, in 1850.

Gen. Ed. Burleson, former Vice-President of the Republic, died in Austin, December 2d, 1851. He was a State Senator at the time of his death. For many years he had been an acceptable and useful member of our Church.

CHAPTER V.

FROM 1855 TO 1865.

SECTION 1.

A Prosperous Era—Cedar Mountain—Fort Worth—Gatesville—Fort Graham—San Saba—James Dancer—Indian Reservations and Missions—Placido—Revivals—Church-building—U. S. Census Reports for 1860.

TEXAS continued to prosper. An unceasing tide of population and wealth flowed into the country. New counties were organized, the frontiers extended, and villages and cities sprung up as if by magic. Most of these were supplied with colleges, academies, or school-houses. The Church shared in this general prosperity. The journal of Benjamin A. Kemp informs us that in 1855 he organized the Cedar Mountain and Fort Worth missions, laying on the cross-timbers in Ellis, Dallas, and Johnson Counties. In 1856 Mr. Kemp organized the Gatesville mission in Coryell, Bosque, and Erath Counties. In 1857 he was again on the Gatesville work, and in 1858 he organized the Fort Graham circuit in Tarrant and adjoining Counties. The same year J. M. Jones organized the Weatherford circuit. In 1856 Wesley Smith organized the San Saba mission in the territory on the west side of the upper Colorado River, including the valleys of the Pierdinales, Llano, and San Saba Rivers. Before this, James Dancer, a local preacher, had settled on Honey Creek, and had preached

in that region of country. Mr. Dancer was killed by the Indians in 1859.*

This last incident naturally directs attention to our aborigines. It was, we believe, M. De Paw who, after examining our Indians, pronounced that they were either "apes or satyrs," but Pius IV., when he wished to establish bishoprics in the finest portion of the American Continent, said that "it appeared good to him, and also to the Holy Ghost, to declare that the Indians are men and subjects of the Gospel." Since that time the Indian question has furnished a difficult problem to solve. In an examination of undergraduates at a session of one of our Texas Conferences, a young preacher was asked on what principle a Comanche could be saved. He replied that the way they saved them on his circuit was to shoot them. The answer was not exactly orthodox. After annexation it was concluded that certain Indian tribes had a right to a domicile in Texas. By the action of Congress and the Legislature twelve leagues of land on the upper Brazos were set apart for Indian Reservations, and some tribes collected and settled upon them. Major R. S. Neighbors was appointed Indian Agent. The Major was a Christian gentleman, a member of the Methodist Church. At the request of the agent, arrangements were made for Rev. Pleasant Tackett to preach on the reservation. There were two of

* Since the close of the war the Indians visited the same neighborhood and scalped Mrs. John Friend (Mr. Dancer's daughter), and carried her son into captivity. After Mrs. Friend was knocked down she feigned to be dead, while the Indians scalped her. She is still living. The grandfather of her child, Rev. L. S. Friend, found and recovered the boy in one of the agencies in the Indian territory.

these reservations, and from 1855 to 1858 they did well. In 1858 there were hundreds of acres in cultivation. They had good schools, regular preaching, and the Indians had a good supply of hogs, horses, and cattle. Soon after this some citizens of adjoining counties accused the Indians of stealing horses, and a company of about 1,000 men collected and drove the Indians out of Texas. In the *mélée* Major Neighbors was killed and the reservations broken up. Mr. Tackett thinks the Indians were unjustly accused and harshly dealt with. This was also the opinion of Governor Runnels, and of the United States officers encamped near the reservations. Of course some Indians may have stolen horses, but the majority were rapidly acquiring the habits of civilized life. During the period in which the Indians occupied their reservations the surrounding counties enjoyed comparative quiet. Within a year after they were driven out at least 100 persons fell victims to savage barbarity. Mr. Tackett himself, and two of his sons, were surrounded by a band of these marauders, and the old gentleman and one of his sons were badly wounded. So ended the only attempt ever made in Texas for the evangelization of the Indians.*

* Among those who listened attentively to Mr. Tackett's preaching was Placido, principal chief of the Tonkaways. Placido was a fine-looking warrior. When on the Colorado, he and a few of his tribe occasionally visited our camp-meetings. General Burleson trusted Placido implicitly, and frequently employed him as a guide and spy. When the war broke out some Indians, who had espoused the Federal cause, attempted to induce Placido to join them. This he utterly refused to do, as he could not fight against the Texans. On refusing, he and his few warriors were murdered. Placido has a son living, about 20 years old, but the young chief has no tribe, no country, no hunting-grounds, no home. Poor Placido!

During the period now under review the *Texas Christian Advocate* abounded with notices of revivals. In 1856, Mr. Lynch reports 270 accessions to the Tyler circuit; Mr. Tackett, 50 on the Belknap mission; Mr. Caulder, 70 on the Henderson circuit; William A. Smith, 60 at Austin; Mr. Buckingham, 80 on Springfield circuit; M. Yell and A. J. Smith, 75 in Parker County; J. W. Fields, 101 on Kaufman circuit; S. C. Box, 75 on Sumpter mission; H. W. South, 200 on Webberville circuit; Mr. Sansom, 137 on Crockett circuit; Mr. Irvine, 34 in Jefferson station; Job M. Baker, 100 on Seguin circuit; Mr. Cooley, 54 at Sempronius; Mr. Scruggs, 40 at Clarksville; W. A. Smith, 34 at San Marcos camp-meeting; H. B. Hamilton, 116 at the Jacksonville camp-meeting; John Carpenter, 22 at Florence; A. M. Box, 14 at Moulton; G. W. Burrows, 148 at Georgetown; 101 are reported in Burnett County, and H. S. Lafferty reports 60 on the Coletto circuit. In 1855 J. E. Ferguson reports at one time 600 accessions at the Victoria district; and H. S. Thrall, 500 on the Ruttersville district; S. S. Yarborough reports 100 at a camp-meeting near Corsicana. At one time, in 1858, 55 accessions are reported at the Austin camp-meeting; 34 at Hillsborough; 54 at Chappell Hill; 14 at Plantersville; 60 at Madisonville; 43 at Fairfield; 46 on Navidad circuit; 100 at Henderson, and 100 on Sumpter mission. Mr. Davidson reports 489 accessions on the Gonzales district. The next year J. W. Whipple held 11 camp-meetings on the Austin district, during which there were some 500 conversions. S. A. Williams reports 46 conversions at the Shiloh camp-ground; 70 are reported among the students at the McKenzie Institute; R. S. Finlay reports 97 conversions on the Cherokee circuit; S. Lynch, 30 at Crockett; W. K.

Maston, 75 on Tyler circuit; T. T. Smothers, 45 at Montgomery; W. C. Crawford (the preacher, lawyer, and statesman), 26 at Pittsburg. We give these notices as specimens. Our readers can form some estimate of the amount of labor necessary to carry forward these revival-meetings to such glorious results.

This was also a period of considerable activity in church-building. In 1855 the church at Irish Creek was built. In 1856 the church at San Marcos. (This church was burned in 1871.) In 1856 a church was built at Huntsville (\$2,800 contributed the day the church was dedicated). In 1859 churches were built in Richmond, Anderson, and Cold Springs; in 1860, at Sweethome, Shelbyville, Nacogdoches, and Independence. In 1861 a church was built at Waverley; and in 1862, at Port Lavaca and Indianola. Of course many others were built of which we have no information. The census reports of 1860, give 1,030 churches in Texas, valued at \$1,095,254, and furnishing accommodation to 271,184 hearers. Of this number the Methodists had 410 churches, valued at \$319,934, and accommodating 119,934 hearers; Baptists, 280 churches, valued at \$228,030, and furnishing accommodation to 77,435 people. There were 96 churches denominated Union. The Presbyterians had 72 churches, accommodating 19,567, valued at \$120,550; Christian Church, 53 churches, value \$27,395, and accommodating 15,905 hearers; Cumberland Presbyterians, 52 churches, valued at \$47,430, and accommodating 19,350; Roman Catholic, 33 churches, valued at \$189,900, and accommodating 12,772 worshippers; the Episcopalians have 19 churches, valued at \$111,250, and furnishing accommodations to 8,480 hearers; the Lutherans have 19 churches, valued at \$20,500, and accommodating 3,510 hearers.

SECTION II.

The Texas German Missions.

THOUGH not exactly in accordance with chronological order, we have preferred to give, in a separate section, some account of the missions among the Germans in Texas. In the Summer of 1846, H. P. Young commenced a German mission in Galveston. In November he reports 23 members, and a church-building under way. The next year the church is completed, a parsonage fitted up, and 60 members reported. In 1848, missions are established in Houston and Victoria. This year Galveston reports 55 members; Houston, 46; Victoria, 52: total, 153. In 1849, 169 members were reported. In 1850, Seguin and Fredericksburg are added to the list of missions. The total number of members reported in 1851 was 226. In 1852 a mission was commenced at New Braunfels. In 1853, 276 members were reported. The first German camp-meeting in Texas was held near Fredericksburg, in August, 1854. It resulted in some 50 conversions. On the 5th of September, after the close of the camp-meeting, the cornerstone of a rock church was laid in Fredericksburg. The year 1855 was probably the most prosperous our German missions ever experienced in Texas. There were 4 admitted on trial in the travelling connection. In Galveston, 41 joined the church in the month of April. At Industry, Henry Baun, a local preacher, had built a small church and parsonage, which he turned over to Mr. Vondenbimen, the missionary. A new church was built on Clark's Creek, in Lavaca County. Through means granted by the Missionary Board at Nashville, a German paper was started in

Galveston. The following numbers are reported: Galveston, 80; Industry, 72; New Braunfels, 72; Fredericksburg, 115; Victoria, 34; Clark's Creek, 23; Houston, 85: total, 481.

At Houston 85 members are reported. The desertion of Mr. Goldberg and H. P. Young, who joined the Cumberland Presbyterian church, and of the two Rottensteins, who joined the Episcopal church, had a depressing effect upon the work, both in Galveston and Houston; but at the latter place the brethren had reorganized, and taken preliminary steps to build a church. In 1856 the German work constituted an Elders' district, and J. W. De Vilbliss appointed presiding elder. This did not include the Galveston and Houston missions, which were included in the Galveston district, H. S. Thrall, P. E. At the close of 1856, 503 members are reported. The next year, all the German missions were in the German district. This year 485 members are reported, and in 1858, 572, and 4 local preachers. In 1858 the West Texas Conference was formed. At the close of that year, 295 members are reported in the Western Conference, and 614 German members in both Conferences. In 1859 the Llano circuit is reported self-sustaining. In 1861 there were, in the two Conferences, 711 German members, 12 travelling and 8 local preachers. At this time there was in Texas, according to census tables, a free population of 421,694. Of this number, 43,423 were foreign born, and 20,553, or a little less than five per cent. of our free population, were born in German States.

During the war, all our statistical reports are defective. In 1866 all the German missions were transferred to the Texas Conference: 800 members are reported. At the close of this year, P. A. Moelling, Wm. Harmes, Ed. Schneider,

Gustavus Elly, and Chas. Biel, located and joined the M. E. church. In 1868, 464 members are reported; in 1869, 442; in 1870, 575. In 1870 it was announced, in the *Texas Christian Advocate*, that a competent hand was preparing a history of the German missions in Texas, and that it would be a work of thrilling interest, showing that many of these missionaries possessed the spirit of which martyrs are made. We had hoped this volume would appear in time to furnish us some valuable information. It has not appeared, and we are compelled to give a mere skeleton of the German work, without those personal incidents that give such interest to a narrative. There are some peculiarities about the German work. The Germans are not as impressible as Americans, but when one is converted, and joins the church, he is a permanent church-member. The preachers regard the ministry as a vocation for life, and generally give up all secular business. When a German congregation is formed, one of the first things done is to build a church, and the next is to provide a parsonage for the pastor's family. It was the privilege of the writer of these pages to hear Rev. Mr. Nast preach, before there was a German Methodist missionary in the United States. He was also present at the dedication of the first German Methodist church—that on Race-street, Cincinnati. He has watched with growing interest the expansion of their work. The work in the North did not make rapid progress, until its management was committed to the Germans themselves, by forming separate Conferences. Now, there are four German Conferences in America; one in Germany, and one in Switzerland, offshoots of the American stock. If the work in the South had been organized into German Conferences fifteen years ago, there is but little doubt but

we should have had German churches in Nashville, Louisville, Memphis, Mobile, and other places, where we once had organizations that have now ceased to exist; and where we now have churches, they would probably have been much more prosperous. They would also have had a literature, and probably, by this time, a literary institution of their own. The Germans would then have their own representatives in the General Conference, and, in general, would have the control of their own peculiar field of operations, while their American brethren would still afford them generous aid from our missionary treasury. The German field is an important branch of our evangelical work, which should be assiduously cultivated.

SECTION III.

Texas Christian Advocate and Book Depository.

IN 1847 Rev. R. B. Wells commenced, in Brenham, the publication of a paper, called the *Texas Christian Advocate*. The next year, Rev. O. Fisher purchased the paper, and removed it to Houston. This failing to meet with general encouragement, at a camp-meeting at Ruttersville, in September, 1848, a committee was appointed to inaugurate a newspaper enterprise in behalf of the church. A prospectus was issued in the *Houston Telegraph* of October 12, 1848. The succeeding Annual Conference fully indorsed the measure, and appointed a committee of publication. On the 14th of February, 1849, Messrs. Alexander and Thrall, on behalf of said committee, entered into a contract with Messrs. Cruger and Moore, of Houston, to publish a weekly edition of 1,000 papers, of imperial size, for \$2,500 a year, they bearing all expenses except paying the editor.

Mr. Richardson, the editor, named the new paper the *Texas Wesleyan Banner*. But Texas was sparsely populated, and the 1,000 subscribers were not immediately obtained. The consequence was, that, although the paper was ably edited and very popular, the weekly receipts were a little below weekly expenses. At the General Conference in 1850, the *Banner* was adopted as a "General Conference" paper, but this did not materially improve its finances, and, at the Conference in Bastrop, in December, 1851, the publishing committee reduced the editor's salary, whereupon Mr. Richardson resigned, and Mr. Rottenstein was elected editor. About the 1st of January, 1852, some liberal friends, principally in Houston, furnished the committee \$1,000, with which to purchase printing materials and a hand-press. The committee needing some one to supervise the financial department, C. Shearn, Esq., a gentleman of experience, who loved the church, undertook this department without fee or reward. From this time until the close of the fifth volume of the paper, in July, 1854, Mr. Shearn so managed the finances that the receipts covered all the expenses of publication. In the Summer of 1853, Mr. S. B. Cameron was elected editor. He died of yellow fever in October, and J. A. Hancock took charge of the editorial department of the *Banner*. At the General Conference in 1854, steps were taken to remove the paper to Galveston, and C. C. Gillespie was elected editor. The book-agents at Nashville loaned the publishing committee of the *Advocate* \$1,024. The printing-office in Houston was sold, and the first number of the new *Texas Christian Advocate* made its appearance in Galveston, August 12, 1854. As the General Conference had authorized (instructed) the book-agents at Nashville to loan the

Texas branch \$5,000, the committee hoped with this sum to be able to fit up an office and commence operations. The Nashville agents failed to furnish any money, except the first installment of \$1,024. In the Spring of 1853, Mr. E. D. John became financial agent, but in a short time turned the business over to David Ayers. In 1855 Mr. Ayers purchased a printing-office for the *Advocate*. At this time the office had 2,000 paying subscribers. In the Spring of 1858 the fiscal committee purchased of Mr. John Brown a three-story building, on the Strand, for the *Advocate* office and Book Depository. They were to pay \$12,000, in three annual payments. This purchase was ratified by the publishing committee. In the General Conference in May, 1858, it was announced that the financial difficulties of the *Advocate* were at an end, and that the paper, besides its large advertising patronage, had a weekly circulation of 4,000 copies. Rev. J. E. Carnes was elected editor. Mr. Ayers continued to act as agent of the *Advocate*, and on his individual responsibility brought on a few books and opened a Book Depository. At the Conference in Austin, in November, 1858, Rev. J. W. Shipman was appointed fiscal agent of the *Advocate* and Book Depository. Mr. Shipman took hold vigorously of the new enterprise, and the people rallied nobly to its support. The *Advocate* of April 28th, 1859, reports over \$6,000 in cash and good cash notes, obtained in Galveston; John Rabb donates 640 acres of land; \$1,700 are obtained at the Felder camp-ground, near Chappell Hill; several hundred dollars in cash are sent from Texana. Indeed, almost every paper acknowledges the receipt of cash or cash notes from various parts of the State for the Depository. In April, 1860, Mr. Shipman visited New York, and gener-

ous friends there donate to him \$1,060 with which to purchase a power-press and an "Ericsson" engine for the *Advocate* office and Depository. The year 1861 opened most auspiciously. Subscriptions and money were constantly flowing into the hands of the agent. The advertising patronage of the paper was steadily increasing. An excellent job-office was now rapidly becoming a source of profit. But, alas! the Civil War broke out, the blockade was established, and it was found necessary, in July, to reduce the paper to half a sheet. The last job executed in the *Advocate* office was a "System of Military Tactics, by Col. R. T. P. Allen." Soon after this the Federal forces made demonstrations against the city; the paper was suspended, and books, papers, and printing-office and fixtures were sent up to Houston.

After two years' suspension, the Conference at Columbus recommended the resumption of the *Advocate*, and sundry persons subscribed cotton, then worth \$100 per bale, to the enterprise. H. Bass, Esq., of Columbia, gave ten bales, and other parties gave a smaller number. Gen. J. B. Magruder, who was at the Conference, readily gave permission for the exportation of the *Advocate* cotton to the Rio Grande. The paper, however, did not reappear until after the Waco Conference, in November, 1864. Mr. Carnes continued as editor, and the venerable and generous Charles Shearn again came forward and took charge of the financial department. On examining the old material, it was found that the engine and power-press were ruined with rust, and the type so pried up (in the language of printers) as to be almost worthless. Mr. Shearn, however, succeeded in securing enough type to set up a paper half the size of the former *Advocate*. In this form it was issued

for a year. The Conference which met at Chappell Hill in November, 1865, determined to remove the paper to Galveston. Captain Grant was appointed publisher, and H. V. Philpott, editor, and agent of Depository. Nothing was done, however, until after the General Conference in 1866, when I. G. John was elected editor. Mr. John issued the paper in due time, commencing in the second quarter of the 9th volume of the *Advocate*, or of the 14th volume of the *Banner*. At the session of the Texas Conference in Galveston, in October, 1866, Mr. John was appointed Depository agent, and authorized, if he deemed it expedient, to sell the building on the Strand, purchased of Mr. Brown, and provide cheaper quarters for his business. The house was accordingly sold, and an office fitted up in the building formerly occupied as a parsonage on the Methodist church lot in Galveston. In process of time, however, it was discovered that there were some debts owing at the North, some of which had been confiscated and paid by Mr. Shipman to the Confederate Government. The assets of the Depository not being equal to its liabilities, in 1870 it was put in liquidation and wound up. In January, 1868, the publishing committee of the *Advocate* entered into a contract with Messrs. Shaw & Blaylock, printers, for the publication of the paper. The committee turned over to these gentlemen the type, presses, and office fixtures, the subscription and advertising patronage, and further agreed to furnish 2,000 paying subscribers. Messrs. Shaw & Blaylock agreed to pay the editor appointed by the General Conference, and when 3,500 subscribers were obtained the paper to be enlarged without increasing the price of subscriptions. At the close of 1868, Messrs. Veal & John bought out Messrs. Shaw

& Blaylock, and assumed the responsibility of publishing the paper. In 1870, though the subscriptions fell far short of 3,500, the publishers enlarged the paper. In September, 1871, the form of the paper was changed, and, giving a little less reading-matter, it is furnished to subscribers at \$2.00 per annum.

There is an appendage to the *Advocate* office that, in two respects, reminds us of the pyramids of Egypt: 1st, in the mystery of its origin; 2d, in the magnitude of its dimensions. It is the old *Advocate* debt. It is known that, during the first year in which it was published by Messrs. Cruger & Moore, there was a small debt incurred, but it was thought the sale of the office and fixtures, furnished by the Houstonians, was more than sufficient to pay that amount; and it was further thought that the money obtained of the book-agents at Nashville was sufficient to cover the expenses of a removal to Galveston, so that when it started there it was square with the world, with a large amount due on the books for back subscriptions. But so it is,—there is, or there was, an old debt. When Mr. Ayers took charge of the financial department, in 1857, he found the debt amounted to \$5,000. In the first year of his administration he paid all expenses, and paid off \$1,000 of former indebtedness. At the Conference in La Grange in 1859, an earnest effort was made to wipe out the debt, and preachers and people generally thought it had been paid. But, after the war, it appears again, like a certain famous ghost. Including interest, it then amounted to about \$3,500. We believe that Bishop Marvin, during his tour of Conferences in the Fall of 1870, and Spring and Fall of 1871, obtained pledges for the full amount of this annoying old debt.

SECTION IV.

*General Conference of 1858—Expunction of the Rule against Slavery—
Troubles in Northern Texas—Anthony Bewley—Secession movement
—Preachers in the Army.*

THE fourth General Conference met in Nashville, Tenn., May 1st, 1858. Delegates from East Texas: C. C. Gillespie, J. W. Fields, S. A. Williams, J. B. Tullis, and N. W. Berks; reserves, Jeff. Shook, J. T. P. Irvine. From the Texas Conference: R. Alexander, J. W. Phillips, J. W. Whipple, W. H. Seat, R. W. Kennon, M. Yell, and W. C. Lewis; reserves, Daniel Morse, Daniel Carl, Asbury Davidson. At this Conference provision was made for the organization of a Conference in West Texas. It was at first called the Rio Grande Conference, afterward West Texas. The most important act of this Conference was, to use the language of the journal, "the expunction of the rule against buying men, women, and children, with an intention to enslave them." The resolutions eliminating this rule, having obtained the requisite vote in the Annual Conference, finally passed the General Conference by a vote of 143 to 7. As this had been construed as applicable to the African slave-trade, there was some sensitiveness on the subject of its repeal. Bishop Pierce defined the position of the Conference upon this subject—

He begged to say, the design of the Alabama Conference, and of the other Conferences voting with the majority, has been misapprehended. The Methodist Church divided on this subject. The Southern Church has avowed, as her settled belief, that slavery is not a subject of ecclesiastical legislation.

The idea that this movement has any connection, even the most remote, with the re-opening of the African slave-trade is gratuitous and unwarranted. The slave-trade is piracy by the laws of the United

States, and punishable with death. We claim, said the Bishop, to be loyal citizens. If our members were to become complicated with this prohibited traffic, they would subject themselves to accusation, trial, and expulsion. There is no occasion, then, for sensitiveness, excitement, or alarm.

As a specimen of the manner in which inappropriate subjects are thrust upon the attention of ecclesiastical bodies, we notice that this Conference almost adopted Professor Mulkey's System of Orthoepey. And this reminds us that, at the General Conference at Columbus, Ga., the great razor-strop man had his stores at the door of the Conference-room, and all were invited to try them. Although he had sold so many, he was the identical man that had "a few more of the same sort left." At the same session the members were furnished with a writing-fluid, which they were expected to use, and recommend. One of the Texas delegates tried it, and found—1st, It spread like water, going through two or three thicknesses of paper. 2d, It blotched. 3d, When dry, it was illegible, and the leaves all stuck together. He decided emphatically that the whole villainous mixture ought to have been in the ink-bottle which Luther threw at the head of the Devil.*

Another General Conference should have assembled in

* It was the General Conference of 1858 that had its picture taken. We have never felt exactly right toward that artist. He did not do Texas justice ; for, although he placed the chairman of our delegation in a favorable position, and secured a good likeness, the other Texas delegates were so distributed throughout the extensive field, and hid, so to speak, amid other (not to say brighter) and more advantageously located constellations, as to be hardly visible and recognizable to the naked eye.

1862. Delegates elected from East Texas: J. E. Carnes, S. A. Williams, L. R. Dennis, J. W. Fields, R. S. Finlay; reserves, J. W. P. McKenzie, J. T. P. Irvine.

Texas Conference: R. Alexander, J. W. Shipman, J. W. Whipple, G. W. Carter, J. E. Ferguson, J. G. John, R. T. P. Allen; reserves, J. W. Kennon, W. H. Seat, J. W. Phillips, A. Davidson. From West Texas: Jesse Boring, Ivy H. Cox; reserves, J. W. De Vilbiss, F. Vondenbimen. In consequence of the war, the Conference never met.

In 1859 Bishop Janes held a Conference of the M. E. Church, on Timber Creek, in Fannin County. The activity of the anti-slavery party, the John Brown raid at Harper's Ferry, the abolitionizing of Kansas, and the threat which had been announced, that the Indian Territory and northern Texas should be made free territory had rendered the public mind very excitable. A committee of citizens of Fannin County was appointed to wait on Bishop Janes, and remonstrate against sending abolition preachers into Texas. The chairman of the committee was Colonel Samuel A. Roberts, a graduate of West Point, and an old Texan, who, during the days of the republic, had occupied the position of Secretary of State. He was a lawyer of distinction, and a life-long Methodist. The remonstrance was presented. Of course, under the leadership of such a gentleman as Colonel Roberts, no violence was contemplated, and none would have been permitted. The Conference finished its business, adjourned, and it is believed all its members left the State. The excitement, however, did not abate. The whole country was rife with rumors of insurrections and reports of turbulent conduct on the part of negroes. When these negroes were examined, they uniformly stated that northern men prompted them to

their course, and provided them with arms, poison, and combustible material for burning houses. Henderson was burned, and attempts made to fire other places. Families had been murdered in cold blood by their slaves : still others believed themselves poisoned. Indians were committing unheard-of barbarities along the frontier. While the public mind was in this feverish state, a letter, addressed to Mr. Bewley, was picked up, disclosing a fearful plot. The letter may have been, and probably was, a forgery. But unfortunately, just after this inflammatory epistle was made public, some parties in Arkansas caught Rev. Anthony Bewley, a member of the Timber Creek Conference, and brought him back to Texas. He was brought back under the impression that the Texans had offered a reward for him, which was not true. The Texans were glad he had left, and sincerely hoped they had seen the last of him. But here he was, and on the 13th of September, 1860, at Fort Worth, a company of irresponsible men took him to a tree where several others had suffered death, and hung him.*

If any apology can be offered for murder by a mob in extenuation of this case, it may be said there was a feverish excitement in the public mind when this horrible affair took place. If there are any now living who participated in the hanging, they doubtless sincerely regret the part they bore in it, and condemn the act. Politically, however, this act, in the language of Talleyrand, was worse than a crime: it was a political blunder. Before this time the M. E. Church had taken comparatively little interest in politics. The hanging of one of her ministers by a Texas

* The Northern Indiana Conferences adopted Mr. Bewley's children, and are educating them.

mob, made that church almost a unit in the support of the Republican party, and probably added hundreds of thousands of votes to the Lincoln ticket. In Texas the people entered heartily into the secession movement. Gov. Houston, and most of the State officers, opposed it. But the people, in mass-meetings, demanded action, and, without the sanction of the Governor, elected delegates to the State Convention. A few ministers of the gospel participated in this popular movement. Judge O. M. Roberts, President of the Secession Convention, pronounced the *Texas Christian Advocate* the ablest exponent of Southern principles in the State; Mr. Carnes, the editor, made speeches in Galveston; Mr. Seat prophesied for the Confederacy in Houston; Dr. G. W. Carter spoke in Chappell Hill, Houston, and other places, and made a two hours' speech in Austin, before the Convention, the evening before the vote was taken; James C. Wilson spoke in Gonzales, and Dr. Jesse Boring in San Antonio. When war finally broke out, a goodly number of our preachers entered the Confederate army, a few wearing swords and epaulets, but the great majority as chaplains or missionaries, or for service in the hospitals. If their history could be written it would no doubt reveal a genuinely Christian work performed amid the perils of the battle-field and diseases of the hospital, and encountering, for months and years, the privations and discomforts of camp-life.

The history of local churches is without incident during that trying period. The preachers who remained at home kept up the regular administration of Christian ordinances. Some taught school; others collected goods and provisions to supply the families, whose husbands and brothers were in the army. There were occasional revivals, both in the

army and among the people at home; and upon the whole the church in Texas did not materially deteriorate during the four years of war.

SECTION V.

Necrology—Kavanaugh—J. W. Cope—Henry Fullingen—Wm. F. Hubert—H. D. Hubert—H. B. Hamilton—M. C. Robertson—W. P. Senson—W. A. Shegog—John Haynie—J. C. Wilson—J. W. Kinney—D. Carl—Wm. Craig—H. Yoakum—J. W. Hodges—E. J. Mercer—John Rabb.

DURING the period between 1855 and 1865, some twenty-five travelling preachers died. Some of them had been but a short time in the itinerant work. Of others there are no memoirs published, and we are unable to supply the omission.

Alfred Leroy Kavanaugh commenced preaching in Arkansas in 1842; came to Texas in 1844; joined the East Texas Conference in 1851, and died May 31st, 1857. He was a man of a good mind and fine social qualities—kind, polite, and affable; but when he thought principle was involved, he possessed firmness almost to a fault.

J. W. Cope died in Bastrop, August 31st, 1856. His last words were: "I cannot conceive a wish that the consolation of the Gospel does not afford me."

Henry Fullingen had been four years in the East Texas Conference. His death was more than peaceful—it was triumphant.

For nine years Wm. F. Hubert had been a useful member of the Texas Conference. He died of yellow fever at Lavaca, in 1858. His brother, Henry D. Hubert, died in Bastrop, October, 1860, in the fifth year of his ministry. These were young men of fine promise, cut down in the prime of life.

H. B. Hamilton entered the Arkansas Conference in 1844, and East Texas in 1849. He died during the session of the Conference in 1859. In his last hours he was delirious, and imagining some of the preachers from Conference were in his room, he inquired: "Where is my appointment?" The Master had given him his final discharge, his last transfer, and final appointment.

M. C. Robertson, "as a preacher, was earnest, practical, and useful." He had been seven years in the East Texas Conference, and died August 4th, 1860, exclaiming: "Glory to God! I am going home to heaven."

After twelve years' service in the East Texas Conference, Wm. P. Sanson died at his post, declaring he had fought a good fight.

Byron S. Carden entered the Arkansas Conference in 1849, came to Texas in 1854, and died January 11th, 1862. When informed that he was dying, he expressed his resignation to the Divine will, his firm trust in Christ, and his happiness in the prospect of the joys of heaven.

Wm. A. Shegog entered the Alabama Conference in 1853; came to Texas in 1860, and died in 1864. When in the throes of death, he took Dr. Cox by the hand, saying: "Brother Cox, meet me in heaven. Praise God for all His goodness to me. All is well." Then, clapping his hands, with the halo of heaven upon his countenance, he shouted: "Glory, glory," and thus died, praising God.

At the Conference in La Grange, in November, 1859, John Haynie, then in feeble health, and suffering from paralysis, was carried into the Conference hall to look for the last time upon his brethren. Besides the members of the Conference present, the venerable Jesse Hord was there to ask that his name be transferred to the West

Texas Conference. Father Thomson and his sister, Mrs. Kerr, who had been present at the organization in 1840, were also here. (Father Thomson died soon afterward.) When the venerable Haynie, surrounded by so many of the veterans of the cross in Texas, pronounced the word "Farewell," it was such a spectacle as those who witnessed it can never forget. John Haynie died August 20th, 1860, and his excellent wife did not long survive him.

James C. Wilson was an Englishman by birth, but came to Texas in his youth. He was one of the unfortunate Mier prisoners. While in chains in Mexico, he was proffered his liberty if he would claim British protection. This he declined to do, claiming to be a Texan. Subsequently he made his escape from the Castle of Perote. Coming back to Texas, he was appointed clerk of one of the courts in Brazoria. Here he studied law, married, and settled down to the practice of his profession. After serving several terms in the Legislature, he was appointed commissioner of the court of claims at Austin. It is not often that men who have been in public life decline a high and honorable position when tendered them. James C. Wilson's friends tendered him the position of United States Senator; his party was in the majority, and he had no reason to doubt his election. Instead of entering the United States Senate, he received license to preach, and entered the Texas Conference. His ministerial course was brilliant, but of short duration. He died February 7th, 1861. Just before he expired, Rev. B. D. Dasheill, standing by his side, asked him if he realized the promises of the Gospel to be true. He said: "I am a sinner, but Jesus died for me. My peace is made with God, and my way is clear. Glory be to God." His death was univer-

sally regretted throughout the State. In commemoration of his virtues and patriotism, his fellow-citizens gave his name to Wilson County.

John W. Kinney died January 9th, 1865. Nominally, he had been a local preacher during a considerable portion of the time he had lived in Texas; in reality, he was a most laborious itinerant. There was scarcely a neighborhood between the Trinity and San Antonio Rivers he did not visit; often spending weeks together away from home. He was an able expounder of Methodist doctrines. A Baptist preacher having stirred up a controversy on that subject in Bastrop, Mr. Kinney went up there and preached one sermon that settled the Baptist controversy for ten years in that section of country. So a sermon of his on the apostolic succession settled that controversy in the minds of hundreds who heard it at Brenham, Independence, Chappell Hill, Anderson, and other places. Whenever and wherever he preached, crowds flocked to his ministry, and his popularity continued unabated as long as he was able to occupy the pulpit. His life furnishes some admirable illustrations of the principles of Christianity. We give an instance: In 1858 corn was exceedingly scarce in western Texas. Some gentlemen from the Gaudalupe River applied to Mr. Kinney for corn. It was late, and he invited them to spend the night with him. They offered him a high price for his corn. In the morning, he pointed to various small houses in sight of his own, and told the gentlemen from the west that certain poor families occupied those houses. "They," said Mr. Kinney, "have no teams, and no money to buy bread. If I sell my corn, these families will suffer for bread before new corn comes in. I shall keep my corn. You gentlemen

have teams and money; you can go on to the Brazos River and buy your corn." John Wesley Kinney! We love to write his name. We esteem it a great privilege to have been associated with so noble a specimen of humanity. We have often enjoyed the hospitality of his open house, and have in turn entertained him in our humble dwelling. While the form of Christianity known as Methodism exists in Texas, the name of Kinney will be cherished with affectionate gratitude.

Daniel Carl, from the time of his admission on trial in 1839 to his death in 1865, was a faithful and useful minister of Christ. He filled acceptably the most important circuits, stations, and districts, in Texas. His preaching was not uniform. There were times when he seemed to be languid; then he was a little prosaic, but always instructive. At other times he became fired with his subject; then his logic was clear, his delivery fluent, and the whole theme became radiant with intellectual life. After more than a quarter of a century of faithful labor, he died in great peace, and his body rests on an eminence in the Victoria Cemetery, located on the banks of the Gaudalupe—the dark and beautiful Gaudalupe. He had married, and spent the whole of his married life on the banks of this charming river.

Wm. Craig, who had been in Texas since 1841, died in 1865. He was chaplain to the State Senate in 1857. There is no memoir, and we have no particulars of his death.

We note the death of a few persons not preachers:

A son of Rev. John S. McGee was killed by Indians in 1855. He was out hunting cattle on the Cibolo creek, near his father's residence, when the Indians surrounded and murdered him.

Col. H. Yoakum, the historian of Texas, died in Houston in the Fall of 1856. He was a lawyer, and useful layman in the church.

Major James P. Caldwell died the same Fall. He was an old Texan, and had been wounded at the battle of Velasco, the first fought for Texan independence. He was one of the first to join our church in Brazoria County, and to the day of his death was one of its most staunch supporters. The few last years of his life were spent in Hays County, though he died while on a visit to his friends in Brazoria County.

John W. Hodges, one of the first stewards in the old Egypt circuit, died in Goliad in 1858. Elijah J. Mercer, another of the Egypt stewards, died in 1856.

We have occasionally mentioned in these pages the name of John Rabb. He died near Austin, June 5th, 1861, in the sixty-third year of his age. He was a man of great energy of character, and one whose integrity was never called in question. Himself comparatively uneducated, he was one of the founders of Rutgersville College, and spared no pains in the education of his children. He exhibited a spirit of enlightened enterprise, and was one of the first to erect a steam saw and grist mill in western Texas. He was regular in family worship, and a constant attendant upon preaching and social church-meetings. He pitched his tent at thirty-six camp-meetings, and thought nothing of feeding the multitudes for weeks together, if the meeting could be protracted with profit. He was a man of strong faith—a faith that, in a skeptical age, would be pronounced fanatical. He had lost two dwelling-houses and one mill by fire. The cry of fire again reached his ear; it was from his new saw-mill. Arriving at the place, he found

a pile of lumber on fire and a strong wind blowing directly toward the mill. Water was scarce. Mr. Rabb saw that no human power could save his mill. He fell upon his knees and asked the Lord to change the wind. Almost instantly the wind changed and his mill was spared. Mr. Rabb would hear no philosophical explanations. He simply believed God answered prayer, and that was enough. John Rabb was a firm believer in dreams. On one occasion, a neighbor found the Rabb boys getting their stock out of the Colorado Bottom. He was informed that John Rabb had a dream that there would be a sudden rise in the river. The water was then clear, and no sign of rain; but sure enough, in a few hours one of those terrible overflows to which that river is subject, came rushing down, and all the stock left in the bottom perished. Mr. Rabb would declare, with the utmost sincerity, that in an early day the Lord had often given him warning in his dreams of approaching Indian raids, and by this means he had saved his family from destruction. When away from home, if he had a certain kind of a dream he always started home immediately, and invariably found some of his family sick or some necessity for presence with them. His last days were painful but peaceful. When he gave his hand to Mr. Kinney, in the church, in 1834, he exclaimed, "I belong to Jesus forever!" As his last hour approached he exclaimed, "I am the Lord's forever! All is peace, all is well; I am in the arms of Jesus. Farewell, vain world, I am going home, home;" and died with the sweetest word in our language on his lips.

CHAPTER VI.

FROM 1866 TO 1871.

SECTION I.

The New Departure—Changes wrought by the War—Proposed Changes in Church Economy—General Conference of 1866—Suggestion of the Bishops—Class-Meetings—Probationary Church-Membership—District Conferences—Lay Representation—Extension of Pastoral Term.

NECESSARILY a great Civil War, such as that which prevailed in the United States from 1861 to 1865, must leave its impress upon all the institutions of the country. The emancipation, immediate and unconditional, of four millions of slaves, was in itself an event of no ordinary magnitude. It disorganized, for the time being, the whole labor-system of the South. The placing of the government of cities and States in the hands of these newly emancipated slaves was an event unparalleled in history. Our church, principally confined to the late slave-holding States, was most seriously affected by these events. The course of other ecclesiastical bodies, it was supposed, would affect the M. E. Church South. Scarcely had the smoke of the battle-field cleared up, until the Bishops of the Episcopal Church in the South had gone North, and effected the reunion of the Episcopal Conventions of the South and North. Outsiders, especially political editors, who knew nothing of the real points at issue, were anxious to see the two branches of Methodism

reunited. Many plausible reasons were urged in favor of the measure, but those familiar with the non-intercourse policy which had sprung up between the Northern and Southern Methodist Churches, knew that such a reunion at that time was simply impossible. To add to the unpleasant complications, some leading men in the North boldly avowed a determination to disintegrate and absorb Southern Methodism. Eighteen preachers in Kentucky left the Southern for the Northern Church. It was not known how far the disaffection might spread, and our church and people were in an unsettled state of mind. Considering the changes which had been wrought in our political and domestic institutions, and the feverish state of public feeling, it was not to be wondered at that a good many suggestions for changing our church policy were broached in the newspapers. Some of these writers wished to "differentiate (which we suppose means to de-Methodise) Southern Methodism." In the midst of these discussions, the General Conference of 1866 met in New Orleans. The delegates from East Texas were: William H. Hughes, J. B. Tullis, L. R. Dennis, J. M. Binkley, J. W. P. McKenzie; reserve, W. A. Shook. From Texas: R. Alexander, William McK. Lambden, Thomas Stanford, William G. Veal, A. Davidson, I. G. John, J. W. Whipple, William H. Seat; J. E. Ferguson, reserve. From West Texas: Jesse Boring, J. W. De Vilbiss; reserves, R. H. Belvin, J. W. Cooley. In their opening address to the Conference the Bishops say:

"If we are to judge of the tone of the religious press, and the action of many of our Conferences, great concern is felt in respect to certain changes in our economy. It is obviously unbecoming in us as Bishops to occupy any other than an impartial relation to these matters. But we take this occasion to urge upon you the impor-

tance of giving these subjects your sober and prayerful consideration. From our extensive observation of the state and wants of the church, we hesitate not to say that some improvement in our economy may be wisely undertaken at this time. Well for us if we can happily avoid extremes, and do neither too little nor too much. Let us remember that while innovations are not necessarily improvements, wisdom may demand, in the department of ecclesiastical expediency, new applications and developments of fundamental principles."

In accordance with this suggestion of the Bishops, the Conference appointed a new committee, one never before heard of in a General Conference; it was called the "Committee on Changes of Economy," and composed of one member from each Annual Conference. A marvellous quantity of petitions, resolutions, and memorials, were placed in the hands of this omnibus Committee. The petitioners evidently felt, with the gallant Sir Hudibras,

"That religion is intended
For nothing else but to be mended."

It looked, indeed, as if every timber from base to dome of our ecclesiastical superstructure was to be replaced by something else. Well, it is a source of profound gratitude that all is not lost that is placed in jeopardy. The first change proposed referred to the name of our church. This passed by a large vote, and we were to be known hereafter as the Episcopal Methodist Church. But this required the concurrence of three-fourths of the members of the Annual Conferences, and, as that concurrence was never obtained except in Illinois, and perhaps in Maryland, we are still known as the M. E. Church South. This Conference shortened the time of probation for undergraduates in the ministry, making licentiates eligible to deacon's orders at the end of the first year, and to elder's orders at the end of

the second year. The only inconvenience in this arrangement is, that a four years' course of study is still prescribed and four committees appointed. That, however, can be re-adjusted in the future. The change is not a material one.

This Conference did away with class-meetings as a test of church-membership, but for twenty-five years we had never known any one excluded from the church for non-attendance upon class. So this change was not material. This Conference also did away with probationary church-membership; but, twenty-five years ago our Bishops had decided that a probationer who fulfilled the obligations of church-membership, became a full member of the church by the mere lapse of time, if the pastor failed formally to receive him. So this was not a radical change. Provision was made for holding district Conferences, but as district Conferences had been held from 1820 to 1836, this can hardly be considered an innovation upon Methodism. These Conferences are working well, and materially strengthening all the interests of the church. This General Conference also provided for introducing laymen into the District, Annual, and General Conferences. As early as 1828 there had been some discussion on the subject of investing laymen with a share of the responsibility of managing our church affairs. This resulted in the formation of the Methodist Protestant Church. And yet the main points at issue did not refer to lay representation. What gave bitterness to that controversy was the ruthless attack upon the Bishops of the church. McCain, in his "History and Mystery of Methodist Episcopacy," charged that Bishops had been surreptitiously foisted upon the American Church. As to lay representation, Dr. Emory, in his report to the General Conference (see Bangs' History, vol. iii, page 422),

more than intimates that if a proper plan could be devised, there would be no objections to introducing laymen into our Conferences. In Great Britain, laymen had always acted on the principal financial committees. For fifteen years some of our Conferences had associated laymen and ministers on joint boards of finance. And since 1870, the M. E. Church North, by a very cumbersome method, has provided for introducing laymen into their General Conferences. Lay representation has been introduced into our church without producing a jostle in our ecclesiastical machinery, or ripple on the surface of our societies. This, then, can hardly be denominated a "differentiating" measure. The most important and vital change proposed was in reference to the permanency of the pastoral relation. An itinerant ministry has been one of the distinguishing features of Methodism. In Great Britain the pastoral term is limited to three years. In America, up to 1804, there was no restriction upon the time a preacher might remain in one charge, though changes usually took place every six months. In 1804 the pastoral term was limited to two years, and, with some local exceptions, this has been the law of the church ever since. On the first day of May the Committee on Changes of Economy brought in a report which permitted a man to be re-appointed to the same pastoral charge his entire lifetime, if the Bishop would re-appoint him. This passed by a vote of 72 to 59. Among the Texas delegates, Messrs. Hughes, Alexander, Lambden, Stanford, Veal, Davidson, John, and Whipple, voted for an unlimited pastorate, and Messrs. Tullis, Dennis, Binkley, and McKenzie, against it. Some thought that to leave the question of appointments entirely to the Bishops would be to give these chief shepherds a responsibility that would

enable them to distribute the laborers all over the country, after the fashion of Bishop Asbury. Others thought, and they were equally honest, that if all restrictions were removed there would soon be but little use for Bishops, except to manipulate licentiates into deacons, and deacons into elders, and occasionally act as an arbiter, where wrangling factions in a congregation failed to agree upon the man they wanted for pastor. They cited the city of New Orleans, where, since 1828, there had been no restriction upon the appointing power. Bishops have been accustomed, from year to year, to read out certain men to certain charges in that city. But, in reality, the Bishop had little more to do with making the appointments than the Archbishop of Canterbury. So it was thought would be the case in all principal cities and important charges, if the preacher, by annual re-appointment, could remain a permanent pastor. On the 2d of May a resolution was introduced to refer this question to the Annual Conference for concurrence before it became a law. This passed by a vote of 80 to 54. Among the Texas delegates, Messrs. Hughes, Tullis, Binkley, and McKenzie, voted to refer it to the Annual Conference, and Messrs. Alexander, Lambden, Stanford, Davidson, John, Whipple, and Seat, against such reference. As there was not the remotest probability that this proposition would pass in the Annual Conference, this left the pastoral term where it was before.

On the evening of the same day the vote was reconsidered, and, by a vote of 72 to 49, the pastoral term was extended from two to four years. So this, after all, is no very radical change. Many of our ministers are men of fine culture, and could sustain themselves as pastors for a much longer period than even the extended term allows.

SECTION II.

The New Departure, continued—The Colored People—Organization of the Colored Methodist Episcopal Church in America—Election of Colored Bishops, etc.—Providential Mission of the M. E. Church South—N. W. Texas and Trinity Conferences—New Bishops—General Conference of 1870—Visit of Bishop Janes and Dr. Harris, with Propositions for a Reunion.

THERE was one respect in which the General Conference of 1866 took a wide departure from previous policy. Provision was made for the organization of Quarterly Conferences, Annual Conferences, and ultimately a General Conference, with an independent autonomy, for the colored people. The Methodists who first preached in this country gave attention to the slave population. In 1846 we had, in round numbers, 125,000 colored members. These had increased, in 1860, to 200,000; but in 1866 the number was less than 80,000, and in 1870 reduced to 13,000. With or without our concurrence, the colored people were slipping out from under our control. In accordance with the provisions made by the General Conference of 1866, a General Conference of colored ministers met in Jackson, Tennessee, Dec. 16, 1870. Bishops Paine and McTyeire were present and presided over the body, and ordained the newly-elected colored men to the episcopal office in the Colored Methodist Episcopal Church in America—the name selected for the new organization. Wm. Henry Niles of Kentucky, of mixed blood, and Richard H. Vanderhorst of South Carolina, of pure African blood, were elected and consecrated Bishops. A book-agent was elected, and a paper called the *Christian Index*, published by Dr. Watson, of Memphis, adopted as the official organ of the new church.

Bishop Marvin having, in the Fall of 1870, organized a Conference among the colored people in East Texas, Texas was represented in the Colored General Conference. The new church takes its place beside other similar organizations, seeking to enlighten and elevate the colored race. Every Christian and patriot will wish it success. It admits no white people to membership, and all members, preachers, and church-buildings of the colored people in the M. E. Church South, will be turned over to the new organization. If the reader will excuse a little digression, we think it may serve to show why we lost the control of our colored people after the war. First, the agents of the "Freedmen's Bureau," and all other officers of the Government threw their influence against us. Second, missionaries of the M. E. Church North flocked South, and commenced the work of proselyting, claiming to be the special friends of the colored race. Third, politicians who sought negro votes visited the colored people, ate at their tables, and slept in their houses. If a preacher would not do the same, it was difficult for him to get the colored population to hear him preach. But if a minister of our church were to do that, he would lose caste among the white people. Before the war, a man could preach alternately to white and colored congregations. After emancipation, it was so that a man must confine his ministrations to one class or the other, and our preachers, with great unanimity, chose to minister to their own color. And so we lost control of the colored race.

Having digressed, we go one step further. We are among those who believe Methodism is a child of Providence. The divine blessing largely attended the labors of the ministers of the M. E. Church South, to both white and black races. But does it follow, because we have lost our hold

upon one of these classes, that our providential mission is at an end? By no means. We may have a special mission to the white people of the country. Thousands of these have been raised under our ministry, believe in our doctrines, and approve our economy. To many of these, the very name of the M. E. Church South is endeared by a thousand associations. After all the amending the Constitution of our country, one of its original provisions remains intact. The only interference of the Congress or a State Legislature with religious bodies, is to give them protection. Colored people may be forced promiscuously with whites into railway-cars, steamboats, hotels, theatres, etc., but unbidden they cannot force themselves into churches. We believe that to the M. E. Church South, there is a marked providential mission, and that she is now entering upon a season of unparalleled prosperity; she is now creating a literature of her own; she will build up a large number of educational institutions, confining herself to the legitimate work of a church of Jesus Christ; she will be instrumental in winning many precious souls from darkness to light.

The General Conference of 1866 set apart the North-West Texas Conference, and made provision for the formation of a Conference which afterward received the name of Trinity. Wm. M. Wightman, Enoch M. Marvin, and Holland N. McTyeire were elected Bishops. The sixth General Conference met in Memphis, Tennessee, May 4th, 1870. Delegates from East Texas: L. P. Lively, Jefferson Shook; reserve, N. W. Berks; lay, J. F. Taylor, M. F. Bonner, not present; reserve, L. B. Greer. From Texas: R. Alexander, I. G. John, J. W. Whipple; reserves, B. T. Kavanaugh, H. V. Philpott; lay, J. D. Giddings, C. S.

Taliferro, not present, W. W. Browning; reserves, W. G. Webb, Lit. W. Moore. West Texas: R. H. Belvin, O. A. Fisher; reserve, W. T. Thornbury; lay, W. Headen, D. A. T. Woods; reserve, H. E. McCulloch. Northwest Texas: Thos. Stanford, L. B. Whipple; reserve, J. S. McCarver, J. M. Jones; lay, J. R. Henry, R. Q. Mills; reserves, N. T. Sneed, P. A. Philpott. Trinity: R. Lane, J. M. Binkley; reserve, J. W. P. McKenzie, J. T. P. Irvine; lay, Asa Holt, W. J. Clark, W. H. Christian. At this Conference John C. Keener was elected Bishop, and some minor modifications were made in unimportant disciplinary rules. As this was the first Conference in which laymen had participated, its proceedings were watched with a good deal of interest. In his closing address to the Conference, Bishop Paine said:

“The inauguration of lay delegation has worked admirably, confirming our convictions that the laity can greatly aid in managing the great interests of the church, and I hope they will return home with the impression that they are not only welcomed, but that they are felt to be an important element in our deliberations.”

Bishop E. S. Janes and Rev. Dr. Wm. L. Harris, on behalf of a commission of the M. E. Church, appeared at the Conference at Memphis with propositions looking to a reunion of the two churches. The commission, however, had only an inferential right to present such overtures, it having been appointed to present such overtures to the African Zion M. E. Church. Our Conference declined treating upon the subject with a commission so informally appointed. A series of resolutions was adopted; the fourth declares:

“That the true interests of the Church of Christ require and demand the maintenance of our separate and distinct organization.”

The fifth and last resolution read as follows :

“That we tender Rev. Bishop Janes and Rev. Dr. Harris, the members of the commission now with us, our high regards as brethren beloved in the Lord, and express our desire that the day may soon come when proper Christian sentiments and fraternal Christian relations between the two great branches of Northern and Southern Methodism shall be permanently established.”

In accordance with the spirit of this last resolution, Bishop Janes pronounced the benediction on the adjournment of the Conference, and the committee on public worship announced for both of the gentlemen to preach, though they were unable to remain to fill the appointments. The door is now fairly open. If the M. E. Church wishes to recognize the Church South as a legitimate branch of Methodism, let them come with an open proposition, and march squarely up to the front-door and knock for a fraternal visit. We hope this will be done, and that the venerable Dr. Lovick Pierce will live to return the call in our behalf. When fraternal relations are once established, it may be found practicable for the two bodies to act in concert in carrying on foreign missionary work. It may also be found expedient to establish a joint commission of intelligent laymen to act as arbiters in questions as to the rights of property between the two bodies, and thus save vexatious and expensive lawsuits. As to any closer union, that may safely be left to the determination of Providence and posterity. The time is not yet.

SECTION III.

Educational Institutions—Rutersville—San Augustine—Clarksville—Chappell Hill—Bastrop—Huntsville—Henderson—Goliad—Starville—Waco—Paris—Waxahachie, etc.

WE do not propose to go very minutely into the history of the various institutions of learning which have been for a shorter or longer period under the patronage of our Conferences in Texas. One of the measures suggested by Dr. Ruter, in 1837, was the establishment of a college. Soon after his death a company was formed, the Rutersville league of land purchased, and in 1838 a school started. By the liberality of Congress and private individuals, Rutersville received a fine landed endowment; but the trustees had no money, and if they erected buildings and employed teachers, land must be sold. It was sold or bartered to mechanics and teachers. Good buildings were provided, and hundreds if not thousands of the youth of Texas received more or less benefit. The parties receiving the land would greatly have preferred the money, but the trustees had no money to give. But moderate salaries were paid to the teachers, and that frequently in unsalable lands. Thus the endowment was expended, but the people had the benefit of a reputable school, that exerted no inconsiderable influence throughout central and western Texas. The Congress of the Republic utterly refused at that early day to charter any sectarian institution. This defect in the charter of Rutersville College created a distrust upon the minds of some. Other institutions sprung up and were placed under the patronage of the Conference, and Rutersville gradually ceased to be recognized as a regular Methodist institution. Good schools were, however, maintained

in the buildings until they were broken up by the late Civil War. For twenty years Rutersville was a centre of moral, intellectual, and religious influence. The Texas Conference was organized there in 1840. A considerable number of the leading members of the Conference from time to time made that place their headquarters. Some of the most successful camp-meetings ever held in Texas were at the old Rutersville camp-ground. To the writer, Rutersville is endeared by some of the most cherished recollections of his itinerant life. Those dear to him now in the spirit-land, dated their conversion at the Rutersville camp-meetings. But the glory of Rutersville has departed.

WESLEY COLLEGE AT SAN AUGUSTINE.—In 1842 a college was started at San Augustine, and for five years Wesley College appeared upon the list of appointments. But that institution encountered the same difficulty as Rutersville. Congress refused a suitable charter. The church could obtain no certain title to the property, and after 1847 the institution ceased to have any connection with the church. The building was consumed by fire during the session of the East Texas Conference in San Augustine, December, 1868.

McKENZIE INSTITUTE.—A more successful institution than either of those named was started near Clarksville in 1839 or 1840, by Rev. J. W. P. McKenzie. This commenced as a private school, without a charter, and rapidly grew into public favor. Thousands of youth of both sexes have been educated at McKenzie, many of whom are now preaching the gospel. For years there were from 200 to 300 students in attendance, and seldom a year passed without a sweeping revival of religion among them. In 1859 Dr. McKenzie generously donated the Institute building and grounds, valued at \$40,000, to trustees, for the East

Texas Conference. The institution, though not as numerously attended as before the war, is said to be in a healthy state, and has a promising future before it.

CHAPPELL HILL.—In 1850 the citizens of Chappell Hill commenced schools for the education of both sexes. In 1855 Soule University was located there. All the Conferences in Texas rallied to the support of this central institution. A large three-story rock building was erected, two professorships were endowed, and, up to the breaking out of the war every prospect was most encouraging. After the war it was found that the endowments could not be relied on. Still the schools were reopened, but in 1867 the fearful scourge of yellow fever, passing up the line of the railroad, reached Chappell Hill, and for the time disorganized both institutions. In 1870 Soule University and Chappell Hill Female College were reorganized, and are now in successful operation, and it is hoped are entering upon an era of uninterrupted prosperity.

BASTROP INSTITUTION.—A school was commenced at Bastrop in 1851. It first appears on the Minutes as Bastrop Academy; then Bastrop Male and Female Academy; then Bastrop Military Institute and Bastrop Female Academy. For a series of years these institutions were very flourishing, and doubtless accomplished a great deal of good for the Church and State. The war proved disastrous to them, especially the Military Institution. In 1868 the Institute building became the private property of Rev. J. W. Whipple.

ANDREW FEMALE COLLEGE, at Huntsville, was established in 1852—has had a continued existence and a good degree of prosperity, and is still in successful operation. It has a commodious building, and is unembarrassed by debt.

FOWLER INSTITUTE, at Henderson, first appears on the Minutes in 1853. For a time Fowler Institute flourished, but of late years it has not been prosperous.

PAINE FEMALE INSTITUTE, at Goliad, was organized in 1854, and has continued to enjoy more or less prosperity. In 1868 a debt of \$2,000 on the building was cancelled. Its prospects are flattering.

STARVILLE FEMALE HIGH-SCHOOL appears on the Minutes of the East Texas Conference in 1855.

WACO FEMALE COLLEGE first appears on the Minutes in 1856. It is doing well, and has unencumbered a valuable property.

The Journal of the General Conference mentions, in 1859, the METHODIST FEMALE INSTITUTE at Tyler and the CEDAR MOUNTAIN ACADEMY.

In 1855 PARIS FEMALE INSTITUTE appears on the Minutes; it is still in a state of prosperity.

The ASBURY INSTITUTE, at Thompsonville, Gonzales County, for a number of years enjoyed the patronage of the Texas Conference. The male and female colleges at Seguin appear upon the Minutes in 1858. In 1870 an agent was appointed to raise means to pay off a debt upon these institutions. Both are in successful progress.

A Conference school was established at Port Sullivan in 1862. It does not now appear on the Minutes. In 1869 a prosperous female institute is reported at Dallas. The same year measures were taken to establish a Conference school at Corpus Christi. In October, 1869, the preparatory department of Marvin College was opened at Waxahachie. A fine rock building has been erected for this institution. District schools have been established at Owensville, at Johnson's Point, Kaufman County, and

perhaps at other places. The connection between the Church and Conference schools has never been very well defined. The alliances are easily formed, and dissolved with equal facility: At the General Conference in 1870, measures were taken to define these relations more clearly. The Conference now asks definite reports from institutions asking its endorsement: 1st, name of institution; 2d, grade; 3d, location; 4th, when founded; 5th, when and by whom chartered; 6th, address of its president or principal; 7th, number of instructors and their names; 8th, number of students; 9th, value of grounds, building, and furniture; 10th, number of volumes in library; 11th, endowment; 12th, time of commencement or anniversary exercises. It is to be hoped that the observance of these requests will operate beneficially upon our church schools.

SECTION V.

New Churches in Marshall, Jefferson, Houston, Navasota, Bryan, Galveston; Dedication—Tom Parmer's Experience—David Ayers—Increase of Members 1870, 3,284—Bishop Marvin's Tour—District Conferences—Local Preachers—Revivals, Church-buildings, etc.—Religious Denominations in Texas.

IN 1868 a commodious church-building was erected in Marshall, though a heavy debt was left upon it, which was liquidated the ensuing year under the labors of R. S. Finley. At a protracted meeting, commenced in this church during the week of prayer, sixty persons professed religion.

The same year the church in Jefferson was built. This was, at the time of its completion, the most elegant Methodist church in Texas; it cost \$30,000.

In 1861 the church in Houston, built of brick in 1844, fell down during a storm. In 1867 a commodious frame

house was erected upon the same site. The venerable Judge Shearn, who had superintended the building of the brick church in 1843 and '44, now gave his personal supervision to the erection of the new house. He was assisted by Messrs. T. W. House, D. Gregg, A. McGowan, and G. S. Hardcastle, who had also acted as trustees in the erection of the first church. The church is finished throughout, with a communion-rail in the rear of the pulpit, and an organ-loft in the rear over the altar, and a gallery on three sides of the edifice. A debt of \$3,000 was still upon the building. Judge Shearn's health becoming very feeble, in 1869 he proposed to the pastor, Dr. Kavanaugh, that if the trustees would pay \$1,000 due to outside parties he would donate \$2,000 still due him personally. The \$1,000 were secured, and the church-debt paid off.

In 1868 a neat frame church, 38x60, was erected in Navasota, and August 8, 1869, a church of similar dimensions was dedicated in Bryan.

The people of Galveston had long felt that Ryland Chapel was too small for them, and in 1868 steps were taken for the erection of a new church. An eligible location was secured at the junction of Bath Avenue and Broadway, two of the broadest and most beautiful streets of the city. Mr. Lewis, the pastor, entered heartily into the work. By his exertions, aided by a very efficient building committee, means were soon secured to commence the house, which received the name of St. John's Church. It is built of brick, in the Gothic style of architecture, 55x100 feet, including thickness of walls, which are for the basement 20 inches and for the second story 16 inches. The rear of the building has an alcove for the pulpit, 9½x19 feet. It has a tower at the left front corner, 16 feet square at the

base, the brick walls rising 55 feet, and the bell-tower and spire reaching a height of 110 feet from the ground. The basement contains the stair-room, $16 \times 51\frac{2}{3}$ feet, two classrooms, 20×22 feet. The remaining space is most admirably fitted up for a Sunday-school, having reversible seats, and every convenience for the accommodation of teachers and scholars. In the second story the entrance-room occupies $16 \times 52\frac{1}{3}$ feet. The main audience-room is $52\frac{1}{3} \times 80$ feet, with a height, extending into the roof, of 40 feet. It is furnished with 144 walnut pews, all cushioned; the windows are of stained glass; the pulpit elegantly furnished, and the whole area covered with a beautiful carpet. The roof is of zinc. It is unquestionably the finest church-building in Texas, and, with the ground, cost about \$75,000. February 12, 1871, was the day fixed upon for its dedication. Bishop Marvin conducted the services. When the congregation met, the sum of \$16,000 had to be raised to free the building from all liabilities. During the day and night this sum was pledged, and St. John's Church, Galveston, was solemnly dedicated to the worship of God. The joy of the dedicatory services was saddened by the recent loss on the ill-fated *Varuna* of two of the trustees, Allen Lewis and Jacob L. Briggs. Under the labors of Rev. Dr. J. B. Walker the congregation is constantly improving, and many communicants have been added to the church.

In the dense crowd of worshippers that assembled in St. John's to attend the dedication services, might have been seen a venerable man walking up the left-hand aisle. He was as straight as an arrow, six feet high, and his head as white as cotton. His apparel was plain, and contrasted singularly with that of the mass of elegantly dressed people.

We question if there was a more attentive listener or devout worshipper in the splendid house than he in homely garments. Watching him as he left the house, it would be seen that he had a wary, cautious step, and was carefully attentive to every sound reaching his ear. That is a habit of early life, acquired during the forty years in which he had lived upon the extreme frontier, surrounded by Indians and perils incident to such a life. Those of our readers who are old Texans will recognize the portrait we have drawn of Tom Parmer. We have endeavored to form an idea of Brother Parmer's sensations as he entered that temple, with its tower and bell, the light streaming through its stained windows and falling upon the rich furniture, the cushioned pews, and gorgeously carpeted floor, and contrasted the appearance of that altar and its surroundings with the one at which he made a profession of religion. Tom Parmer, as a representative frontiersman, shall have the privilege of telling his experience to our readers in his own language : *

"I was raised, until fifteen, in the wilderness in the upper part of the State of Missouri. Our nearest neighbors were the Sioux and Osage Indians; we had to fight them often. During this time I never heard anything of religion, save I heard an old Hard-Shell Baptist

* His father, Col. Martin Parmer, was an Indian agent on the extreme frontiers of Missouri in 1819. He was a member of the convention to form the constitution of the State of Missouri, and subsequently of the Legislature. He was known in that body as the Ring-tailed Panther. He came to Texas in 1825, and settled near Mound Prairie. Col. Parmer was commander, and fired the first gun, in the Freedonian war in Nacogdoches, in December, 1826. He was a member of Gov. Smith's Council at San Felipe, in 1835, and represented Shelby County in the convention that met in Washington in March, 1836, and declared the independence of Texas.

preach, who, I was for years confident, was John the Baptist that I had heard of. My father moved to Texas in 1825. Soon after this I was in Allen's Settlement in Louisiana, where, for the first time, I heard of the Methodists. Noisy and frolicsome, as I had heard, the outside appearances pleased me, for I was all fun: war-whoops, war-dances, and Indian-killing was the most I knew. But to return. I went to the Methodist camp-meeting on Flatlick, prepared for a frolic; but when I expected to hear the favorite war-whoop, I heard a sound I had never heard before. It seemed a voice from the tomb, all sweetened with love. I stopped my horse and looked around. All I saw looked sorry for me, and I was sorry for myself; and then it struck me, if that is Methodism they are playing a game I never played. I had not yet hove in sight of the preacher, though I drew nearer, and was in hopes the sainted voice would become funny, but not the case. I saw old Father Henry Stevenson standing in a box talking to the people, who seemed charmed with what he was saying; but I paid no attention to anything but the voice. I was then sixteen; had never heard a chapter read or a sermon preached, save the one I thought was John the Baptist. I could not read, and did not know there ever was or had been a Saviour. I got down and took my seat on a log some distance from the preacher. I felt that I was in the wrong box. I would occasionally see the face of the speaker, and there seemed to be something on it; he seemed to be the most honest man I had ever seen. I would have given him my bottom dollar and old Roan [his horse] if he had asked it. By this time something ailed me, but I did not know what. An old gentleman came to me and asked me if I would take a walk? I told him, gladly, for I thought there was a funny crowd out where he was going, and that would suit me better. I began to cheer up, and would occasionally use a bad word, at which the old man would groan. It struck me he was sick, and I did not feel well myself, but we had not gone far until he fell on his knees. I saw he had not fainted, and nobody had shot at him. I was astonished; he said something I did not understand. When he got up I asked, 'What are you?' 'A Methodist.' 'What have you been doing?' 'Praying.' 'Does any one pray but Methodists?' 'Any one can pray.' 'Can I pray?' 'Yes.' 'Why did you not tell me before, for

I must do something; I have felt bad ever since I saw that man in the box.' I told him I would go back and hear him make his next speech, which I did, and in his sermon understood something of the plan of salvation. At the close of his sermon he invited all who wanted religion to go to the mourners' bench. I went, of course. This was the first mourners' bench I had ever seen. It was a split log with legs in it; the ends were east and west. I knelt, with my face toward the north. I felt sick, and not sick either. There came around a brother and told me to give up all to God. I told him I had nothing but Roan, and he was welcome to him if he wanted him. The brother told me my error; I then began to try to say, 'Not my will, but thine be done.' An hour afterward I suddenly felt that I was in the middle of a dark world, in the middle of a dark room, on my knees on a black pile of powder, and it flashed, and I went up with it. I then found out what was on the old preacher's face; it was glory! It was on everything I could see. The trees, the ground, the people, all seemed glorious. Brother, you know how I felt; I felt glorious; and even now, while I write, I can hardly stand it. I felt glorious and triumphant in my blessed Saviour. I began to meditate, to see if I could understand why I was so happy. I first thought I was mistaken in the boy; it was not Tom, it was somebody else. After close examination I could not decide until I recollected I had mashed my finger-nail not long before, and there was a white speck under the nail if it was Tom. I looked, and it was there. I then traced the finger to the hand, and along the arm to the body, and found it was Tom Parmer, and shouted, 'Glory! Glory!' The next morning Father Stevenson gave me a Bible and hymn-book, with these words: 'Take these, my son, and be faithful.'"

Young Parmer started for his Texas home singing two verses of "Jesus, my all, to heaven has gone," the only hymn he had learned. He at once commenced holding prayers in his father's family. Five years after, Henry Stevenson visited Texas. His young friend had learned to read the Bible, and was still faithful. At Mr. Teel's, where Father Stevenson preached, young Parmer formed the ac-

quaintance of Miss Rachel Teel, who was not then a professor of religion, and had, from some cause, failed to hear preaching. He says of her, "I thought she would suit me if she had religion, and I thought it was only necessary for her to hear Father Stevenson preach to make her religious. Not long afterward he had an appointment to preach on Bayou Sara, La. This young lady and another and myself went to hear him. We had to ride twenty miles the last morning before preaching. Father Stevenson was just taking his text as we got in. It was, 'Martha, thou art careful and troubled about much serving,' etc. The two young ladies were quite gay. They had got hold of some starch that a merchant had brought to Texas, and used some, and felt exalted. 'But Mary has chosen the good part which shall not be taken away from her.' Father Stevenson had got about half through his sermon when he took the starch out of the girls, and they both cried aloud for prayer, and were soon converted. Rachel and I fixed up things at once. I was now a married Methodist, with a Methodist wife."

Mr. Parmer settled near Sabine Bay, and in 1834 Father Stevenson visited him and preached in his house. Subsequently he lived in Walker Co., and was a near neighbor to Gen. Sam. Houston. Gen. Houston often declared that the conversations and prayers of Tom Parmer had been of unspeakable advantage to him when he was seeking religion. The old General, as is well known, after he professed religion united with the Baptist church. After various moves, Mr. Parmer and his excellent wife are now residents of Galveston Island, and worshippers in St. John's Church.

Another venerable couple of Texas Methodists were also

present, and deeply interested in the dedicatory services at St. John's—David Ayers and his excellent wife. This couple have been married upward of fifty years, and having been present at the first official organization of Methodism at the camp-meeting in 1835, have watched the progress of the Church from its foundation to the present time, always ready to lend a helping hand in every good word and work. Being hard of hearing, Mr. Ayers had a special arrangement for conveying sound from the preacher's stand to his pew. Old as he is, Mr. Ayers had been very active in collecting means to build the new church; and hardly was it dedicated until he had taken steps toward organizing a Sunday-school, and preparing to build another church toward the east end of the Island City.

The year 1871 opened most auspiciously for the Church in Texas. The previous season had witnessed gracious revivals, and large accessions to the church from immigration, so that there was reported an increase of 12 travelling and 34 local preachers, and 3,284 white members. The work was pretty well supplied with preachers, who entered upon their labors with encouraging prospects of success. After dedicating the church in Galveston, Bishop Marvin held protracted services in the city, and visited successively Houston, Bryan, and Navasota; spending a Sabbath and conducting interesting revival meetings at each place. He then proceeded to Hearne, Calvert, Kosse, and Springfield, preaching at all these places. He held district Conferences at Butler and at Waxahachie, and at the latter place presided over an Educational Convention called to take measures for the establishment of a Methodist University at some central point in Texas. This visit of

our bishop gave a fresh stimulus to all our church enterprises at the points he was enabled to reach during the limited time at his disposal.

The district Conferences have been more largely attended than ever before. All the material and spiritual interests of the church were inquired into, and the result is seen in the general improvement everywhere visible. The local preachers, forming the reserve-corps of our ministerial forces, have this year been unusually active and efficient. This class of men, well distributed throughout the State, supply points not visited by regular itinerants, and render most valuable assistance at our protracted and camp-meetings. They are also especially useful in altar services, among those who are seeking the pearl of great price. Fortunate is that circuit that is well supplied with working local preachers. At this present writing we are unable to give the results of this year's labors, but, judging from our own observation, and notices which have from time to time appeared in the newspapers, we have good hope that this year will be one of more than usual prosperity. A brick church is about completed in the town of Marlin. A rock church is ready for use in Belton, and already some 75 or 100 accessions to the church are reported on that circuit. A brick church is being built at Clebourn, and frame buildings at three other points on the circuit, and an increase of over 200 members reported. On the Chatfield circuit three new churches are going up and 60 accessions reported. A church has been erected in Greenville, costing \$5,000, and 200 have been added to the membership. Extensive revivals have taken place in all of the five Conferences. We see notices of revival meetings at Jefferson, Paris, Johnson's Point (including a goodly number of the

students of the district academy located there), Sulphur Springs, Webberville, Austin Circuit and Station, San Antonio, Hempstead, Navasota, Anderson, Caldwell, Goliad, Palestine, Crockett, and other circuits. At Corsicana a new church, eligibly located, has been built for the session of the Northwest Texas Conference. It is 42x74, with a spire 87 feet high. Many other church-buildings are in process of construction in all parts of the State, and there is a general spirit of improvement abroad among the people. Among the signs of progress we are glad to note that a more than usual attention is paid to the collection and instruction of the children of the Church in the Sabbath-school.

Our readers may desire to know something of the strength of the various Christian denominations in Texas. We can only give approximate estimates, most of which are taken from the *New York Observer Year-Book* for 1870. The missionary Baptists have 28 associations, 602 churches, 400 preachers, and 25,168 members. The old regular Baptists have about 40 preachers and 4,000 members. We have seen no estimate of the number of colored members of the Baptist Church in Texas. It must be very large. The Christians (Campbellites) have 100 churches, 100 preachers, and, say, 5,000 members. The Catholics have 86 priests, and a population of from 30,000 to 50,000. The Congregationalists have one church and a preacher at Brownsville, on the Rio Grande. The Protestant Episcopal Church has 35 parishes, 23 clergymen, and 2,010 communicants. The Lutherans have 20 ministers, 30 churches, and 3,000 members. The Methodist Episcopal Church South has 5 Annual Conferences, 239 travelling and 526 local preachers, and 34,772 white and 2,007 colored members. We have no

statistics of the African Methodist Episcopal Church. The Methodist Episcopal Church North has 50 travelling and 147 local preachers, and 9,347 members; a large majority of their preachers and members are colored. The Zion African Methodist Episcopal Church (entirely colored) has 20 preachers and 2,200 members. The Presbyterian Church has 1 synod, 4 presbyteries, 44 ministers, 103 churches, and 1,915 members. There is also a presbytery with 3 preachers belonging to the Northern Presbyterian Church. The Cumberland Presbyterian Church has 15 presbyteries, 160 preachers, and an estimated membership of 15,000.

SECTION V.

Necrology, 1866, 1867—S. A. Williams, Wm. A. Smith, George Tittle, J. H. D. Moore, N. H. Boring—The Epidemic of 1867—T. F. Cook—Death of Wm. T. Harris at Lavaca, of Perham at Corpus Christi, of O. B. Adams at Victoria—The Fever at Houston—Mr. and Mrs. Rees and others Victims—Heplin and Kitrell at Huntsville—Fever at Chappell Hill—The McIntyre Family at Brenham—Q. M. Meniffee at Lagrange—Wooldridge, Homil, Goodgion, Lynch, Lambden, Tanzy, Foote, Bond, Shipman, F. Wilson.

“LIKE the memory of joys that are past, pleasant and mournful to the soul,” such are our feelings as we look at the long catalogue of names of brethren who have departed during this period. It is pleasant to recall happy associations of the past, mournful to think we shall see these loved brethren no more in the flesh; and yet we are animated with a joyful hope of a reunion in a purer and better land.

Samuel A. Williams is the first name on our list; he died in 1866. We turn to the Minutes and find the ominous words, “no memoir.” Mr. Williams entered the Tennessee

Conference in 1834, in the same class with S. S. Yarborough and David Coulson. Mr. Williams followed Ruter, Fowler, and Alexander, to Texas, reaching the new republic in 1838. With a feeble constitution, he labored to the full measure of his strength, for twenty-five years, in the bounds of the East Texas Conference, filling most important circuits, stations, and districts. Twice he had presided over the sessions of that body, three times represented it in the General Conference, and now he passes away with no earthly record. Well, his record is on high.

The next year the name of William A. Smith disappears from the Minutes of the Texas Conference, with no note to indicate what became of the person who formerly bore it. Mr. Smith had entered the Tennessee Conference in 1830, in the same class with Robert Alexander and Asbury Davidson. Mr. Smith fell into the Alabama Conference, and was present at its organization in Tuscaloosa, in December, 1832. He travelled in that Conference eighteen years, filling its most important circuits, stations, and districts. In 1850 (partly at the suggestion of his brothers-in-law, Morgan C. and A. J. Hamilton), he was transferred to the Texas Conference. He did efficient work in Texas until 1860, when his lungs gave out, and he was compelled to ask a superannuated relation. He was in very feeble health when the Conference met in Galveston, in October, 1866, and sent his brethren a message through his brother Wesley Smith. "Tell the Conference that my faith wavers not; I am ready for my final change. Christ is my rock, my refuge. My heart is with them, but weakness and want of funds prevent me from attending the Conference." He died January 4th, 1867.

George Tittle entered the Texas Conference in 1847.

After eight years in the itinerant service he became partially deranged. He died in the Confederate army.

Joseph H. D. Moore came to Texas in 1852, and did good service as an itinerant until the failure of his health. He died in Richmond, in January, 1866. Thomas F. Windsor had been thirteen years in the Texas Conference, and died in 1866. John Carmer, as a teacher in our Conference schools, was a number of years connected with the Texas Conference. Nicholas H. Boring, son of Dr. Jesse Boring, was killed by a railroad accident. He was a most promising young man.

The year 1867 might, in Texas, be denominated the year of death. The yellow fever in a malignant form appeared at Indianola, in July. The first minister who fell its victim was Thomas F. Cook, who contracted the disease at Indianola and died July 24th, at his home in Texana. Mr. Cook was a son of Valentine Cook, of Kentucky. He had been eighteen years in the itinerant work in Texas, and had been a very successful preacher.

William T. Harris had been ten years connected with the Texas Conference. He was this year (1867) stationed at Lavaca and Victoria. When the fever appeared he was appointed President of the Howard Association at Lavaca. The fever became epidemic the week appointed by our Bishops as a week of prayer. Mr. Harris was stricken down. Alluding to the week of prayer, he said, during his sickness, and as his end approached, "instead of holding a meeting with the congregation, he would go up to the great meeting of the Church of the first-born in heaven." One of his children was buried by his side. When Mr. Harris died, Rev. George C. Moore, pastor of the Presbyterian church, was at Victoria, which was under his pas-

toral charge. Mr. Moore died soon afterward. The only ministers in Lavaca, after Mr. Harris' death were Mr. Thrall (whose residence was at Lavaca, though his pastoral charge was at Indianola), and Father Alexis Renox, Catholic. In the visitation of the sick and dying, Father Renox and Mr. Thrall frequently met, and formed an agreeable acquaintance. Finally, Mr. Thrall was taken down with the prevailing fever, when Father Renox visited him and in many ways expressed his sympathy. Mr. Thrall recovered in time to visit Father Renox when he was prostrated by the fearful scourge. When all hope of life had been given up, Mr. Thrall asked the dying priest how he felt. The good man raised his emaciated hand and pointed heavenward, exclaiming, "So happy, so happy," and in that frame of mind the spirit departed to its eternal rest. This was on the 8th of September, and the priest was one of the last victims of the epidemic in Lavaca that fatal year. O. B. Adams died in Victoria of the fatal malady. Jesse C. Perham had formerly been a member of the Alabama Conference, living at Corpus Christi. When the epidemic broke out, he gave himself to the work of visiting the sick and dying, and fell a victim to his self-sacrificing devotion. A large number, including some church-members, died in Galveston. In Houston, William Rees was the stationed preacher. His wife was the daughter of John Rabb. In a letter to the writer, probably the last he ever wrote, Mr. Rees stated that he and Mrs. Rees had talked the matter over and deliberately determined to remain at their post. Mrs. Rees was one of the first victims of the fever. Mrs. Cross (then resident in Houston) describes the death-scene as one of rare Christian triumph. With rapt vision, the dying lady seemed to gaze into heaven, and with wonderful

eloquence and pathos exhorted all around her to meet her in the better land. In common conversation Mrs. Rees was not remarkably fluent, but in times of religious excitement we have heard her exhort and pray with a fervor and unction that overpowered all hearts. Mr. Rees, who had been ten years in the Texas Conference, followed his companion the next week. He possessed a fine and finely cultivated mind, and was rapidly rising into distinction in his calling, when he fell a martyr to his fidelity.*

The epidemic spread through the country to parts which had been considered exempt from its visitations. At Huntsville, Rev. R. T. Hefflin, D.D., President of Andrew Female College, died. Dr. W. P. Kitrell, one of the trustees of the institution, and many other citizens, fell victims to the fatal disease. At Chappell Hill it was singularly fatal. Among the other victims the pastor of the church, Rev. Dr. B. T. Kavanaugh, lost a son and a daughter. Richard Weemes, a most promising young man, just preparing to enter the itinerancy, was stricken down. M. P. Meyers, a local preacher, and many worthy church-members and valuable citizens, fell victims.

Dr. C. McIntyre, a local preacher, lived at Brenham. This family were highly esteemed by all who knew them. The father, mother, and grown daughters, furnished noble

* We annex the names of those connected with the Houston church and Sunday-school, who died from July to November. Names of teachers: Rev. William Rees, pastor, Rev. James McLeod, Dr. J. L. Bryan, Hon. I. C. Spence, Andrew Crawford, Mrs. Melissa Rees, Mrs. Louisa Bering, Miss Candace Adams, Mrs. Anderson, Mrs. F. Simms. Names of scholars: Miss Mary Morris, Miss Mary Ann Cross, Miss Texas Dechaumes, Miss Dora Dechaumes, Miss Belle Dawson, Master Ralph Culburtson, Master John L. Diamond, Master Francis Carter.

examples of Christian piety and prudence. The fearful epidemic entered this peaceful and happy household, and left the house empty and desolate. Father, and five children of the family, sleep side by side until the resurrection morn.

Lagrange, also, high upon the Colorado, suffered fearfully from the terrible scourge. We cannot particularize, but our readers will permit us to pay a passing tribute to the memory of the pastor of the church, who fell a victim to the dread destroyer. Quinn M. Menifee, son of Hon. William Menifee, was a native Texan. We were intimately acquainted with his boyhood, and watched with growing interest the development of his mental faculties, first in the school-room, and subsequently as he took his place at the bar, with a fine prospect of success in his profession. At the call of duty he relinquished the practice of law, and entered the itinerancy in 1857. During the war he enlisted as a private soldier in the army of Virginia, and endured for nearly two years the hardships and perils of soldier-life. At the battle of Sharpsburg he lost a leg, and was for some time a prisoner in the enemy's hands. One of the most touching scenes we ever witnessed took place when he first entered the pulpit after his return home. It was at a camp-meeting, among the playmates of his boyhood. As the noble young man went hobbling into the pulpit upon his one leg with his crutches, the sight awakened the sympathies of the whole assembly, and there was scarcely a dry eye in that multitude. The early part of the year 1867 witnessed a gracious revival on his charge, and he had every prospect of a pleasant and prosperous year. But the pestilence came, and the faithful pastor was one of its first victims. Quinn Menifee was a young man of

noble and generous impulses, a high-toned gentleman, and a pure-minded Christian. He prepared his sermons with great care, and delivered them with an unction and pathos that awakened a profound interest in his hearers. Notwithstanding the loss of one of his limbs, his friends predicted for him a useful and successful career in the ministry. But his sun of life went down ere it had reached its meridian.

Thos. Wooldridge, twenty-two years connected with the Conference, died very peacefully, Jan. 27, 1867. John N. Hamil died Jan. 1, declaring that he expected to anchor at last in that harbor beyond all storms. A. W. Goodgion regretted that, just as he was learning to preach, he should be called from the church below; but added, "all is well."

Samuel Lynch had been eighteen years an itinerant, and had probably received more members into the church than any other Texas preacher during that period. When asked how he felt in reference to dying, his reply was, "All right, all right, in that direction."

Wm. McKendree Lambden, the son of a distinguished minister of Pittsburg Conference, had been licensed as a local preacher in early life. In 1857 he joined the Texas Conference, and at once took rank among its foremost preachers. In 1859 he was stationed in Houston, and 1860 and following three years on Fort Worth district. He was a member of the General Conference of 1866. The theme of his last sermon was, faith in Christ as the condition of salvation. Jas. K. Tanzy, while travelling in Conal Co., was basely murdered. No clue was ever obtained as to the perpetrators of the crime. Wm. G. Foote came from Virginia to Texas in 1853. For several years he was Professor of Mathematics in Soule University. He also filled accepta-

bly and usefully several pastoral charges. He died in 1867, of consumption: "no memoir" is the statement in the Minutes.

Joseph Bond commenced itinerating in the St. Louis Conference in 1846—was transferred to East Texas in 1865. He had just been reappointed for the second year to the Crockett district, when he died Dec. 27, 1867.

James W. Shipman came from Arkansas to East Texas in 1850. Subsequently he came into the Texas Conference, and filled various stations and districts. In 1857 he was appointed agent of the Texas Book Depository and *Advocate*. After the war he located, and commenced the commission business in Galveston. We have understood that on his death-bed he expressed his regrets that he had not continued in the itinerancy.

The last year the name of Francis Wilson appears on the effective list was 1851, when he labored on the Austin circuit. His family remained in East Texas, and he returned there, and became a superannuated member of that Conference. In his day, Bro. Frank Wilson, as he was universally called, was a strong man, and a zealous and successful preacher. It was observed, when he was on the Kenawha circuit, that he very frequently referred to the capture of Jericho. He had an appointment for a two days' meeting at the Salines, above Charleston. Two gentlemen bet a hat, that at every service the preacher would exhort the people to blow the trumpet around the walls of Jericho. He did so until the last service, Sunday-night, and in this, when he arose to pronounce the benediction, he appointed another meeting, and exhorted the people to come with their rams' horns, to sound around the walls of Jericho. Of course, the winner gave the hat to the preacher, and by

some means he ascertained how he came to receive it, and from that time ceased so constantly to sound his ram's horn around the walls of Jericho. Both of the gentlemen subsequently professed religion, and became stewards. A correspondent gives, in the *Texas Advocate*, Sept. 2, 1857, some illustrations of Mr. Wilson's style of address. But a few years ago, in his own language, he was strong for the war in the open field, and left others to abide by the stuff. This sentence from his lips would thrill you with a variety of emotions; the words strong—war—open field—others left to abide by the stuff, would be enunciated with such direct effect, as to instantly array before your mind a giant refreshed with new wine, and yourself that giant, warring with an embattled host of foes on some memorable field; but with a breath you would be contemplating a class, time-serving, world-loving, labor-shrinking, sitting idly by the stuff; and that word would signify, by the manner of its utterance, all that was worthless, and meanly poor. Mr. Wilson was an excellent manager of protracted meetings. He resorted to many successful expedients to awaken and keep up the revival-spirit. Sometimes he however failed, and then he could gracefully cover a retreat. On one occasion all his efforts had failed, and on Sunday night, after another minister had preached, it was expected that the elder would deliver one of his thundering exhortations. But when he arose, instead of a fresh charge upon the enemy, he quietly remarked that the meeting had been of singular advantage to him. He had discovered that the people were unable to bless themselves, and as it did not seem to please God to answer their prayers for a revival, he would pronounce the benediction, which he proceeded at once to do. We subjoin some extracts from a letter written by

Mr. Wilson in the Fall of 1857, and published in the *Advocate* of Dec. 3. "I am not disposed," says he, "to give any events of my life. The history of my travels for more than fifty years I intend to die with me. I shall have my sons to lay me in a lonely spot, where no stone shall mark the place, and no paper publish my demise. Twenty years I have served the altars of our Church with zeal, in sincerity and earnestness of soul. I have taken into her pale more than 4,000 members; 30 of these became ministers, and 4 or 5 presiding elders. I have travelled 150,000 miles, and preached 7,000 sermons, lived hard, and worked hard most of the time, and received small allowance for my support. Nothing was too hard for me if I could glorify God, and induce poor sinners to give their hearts to him. I hardly ever disappointed a congregation. Snow, storm, hail, thunder, heat or cold, rain or fair, in season or out of season, I was at my post. By day and by night I was in the class-room, the love-feast, and the place of prayer. While I write the tears trickle down my furrowed face, at the recollection of the green pastures where my soul feasted." Mr. Wilson goes on to give the result of his labors on the district where he travelled 4,000 miles and preached 200 sermons a year, and often camping out tired and hungry at night. He concludes: "Under the pressure of this labor my health gave way, the disease of old age was upon me, and I was obliged to retire. After these things, it came to pass that the General Conference converted all the means gained from the North for her superannuated preachers, to other purposes. The journals of the Church became so poor that they required pay in advance, so I haven't had a paper for years. The men with whom I labored, who knew me, have mostly gone home to rest in

heaven. The young men have got the field, and they only know me by report. In three years, no elder has visited my house. In five years, but one dear brother has inquired about the state of my soul." Subsequently Mr. Wilson removed to Louisiana, where he died in great peace, on the 2d of Oct., 1867, forty-seven years after he joined the Ohio Conference. His prediction in reference to his death was too literally fulfilled; so far as we know, no paper announced it. His brethren in the Texas Conference did not know it for years. The journal of the East Texas Conference simply recorded the naked fact that he was dead, but no memoir. The printed Minutes which appeared in 1870 contained a notice of his death in twelve lines, half across the page, in which there are at least six mis-statements. If these paragraphs will assist in rescuing his name from oblivion, and stimulating the present generation of ministers to emulate his zealous labors, our object has been accomplished.

SECTION VI.

Necrology, 1868-1871—A. Davidson—Shanks—Faucett—Crabb—Mullins—Felder—Palmer—J. R. Burk—Boyd—J. H. Addison—Lafferty—Bridges—Kinnison—J. H. Neely—Manly—W. P. Smith—Irvine—L. B. Whipple—Turrentine—Annis—C. G. Young—Mulkey—T. H. McMahan—Wm. Devers—Browning—Charles Shearn—Mrs. Kerr—Another Lady—In the twilight—The way blazed out.

ASBURY DAVIDSON died in Dec., 1868. He was on his way home from the Conference at Corpus Christi, when he was attacked with pneumonia, and died away from home. Mr. Davidson joined the Tennessee Conference in 1831, and continued in that body until the organization of the Memphis Conference in 1840. In 1841 he was

stationed at Grenada, M. Yell, P. E. The three next years he travelled the Grenada district; in 1845 was transferred to the Mississippi Conference; in 1847, 1848, and 1849 he presided over the Sharon district (the last year he had on his work three of his brothers-in-law, A. T. M. Fly, D. W. Fly, and W. H. Seat). In 1850 he came to Texas, and after remaining local three years, was readmitted into the Texas Conference at Gonzales in 1855, and appointed to the San Antonio district. Asbury Davidson was a man of unswerving integrity, a profound thinker, an able preacher, a forcible writer, and an excellent administrator of church discipline. He was elected President of the Texas Conference at San Marcos, in 1862, and was a member of the Louisville Convention in 1845 and of the General Conference in 1866.

Asbury H. Shanks joined the Alabama Conference in 1831. After travelling fourteen years, failing health compelled him to locate, when he entered upon the practice of law. In 1849 he came to Texas. He was readmitted into the East Texas Conference in 1858, and died October 20th, 1868. Mr. Shanks was successful both in the pulpit and at the bar. A high-toned Christian gentleman, of incorruptible principles and noble impulses, while he lived he enjoyed the esteem of his fellow-men, and his death was universally regretted.

Felix G. Faucett joined the East Texas Conference in 1847. After travelling several years he was compelled to take a superannuated relation. He removed to West Texas, and for a few years did efficient service in the West Texas Conference. He died in 1868. No memoir.

Jackson L. Crabb entered the Texas Conference in 1856, and died in 1868. He was a rising man in the Northwest

Texas Conference, and his death was very much regretted. There is no memoir either of Dr. Crabb or of Isaac N. Mullins, who died the same year.

Judge Gabriel Felder died in 1868. He had been a useful member of the church for nearly forty years. His influence and wealth were given to the cause of Christ; he was one of the founders of Soule University, and was for many years president of the Board of Trustees.

Henderson D. Palmer died Feb. 17, 1869. Mr. Palmer was a consistent, zealous, and successful minister of the gospel, and, after twenty years spent in the ministry, died in great peace.

John R. Burke, after travelling several years in Missouri, came to Texas in 1860, and closed his earthly career in Shelby County, in Aug., 1869.

Green Boyd had been several years a travelling preacher in Arkansas. He entered the itinerancy in the East Texas Conference in 1865. His peaceful death occurred in Oct., 1870.

James H. Addison, a native of Baltimore, came with his father's family to Texas in 1835; was converted at Waugh camp-ground in 1844; joined the Texas Conference in 1848, and died Jan. 21, 1871. His excellent wife soon followed him to the spirit-world.

For fifty years Henderson S. Lafferty preached the gospel in the local or itinerant ranks. He entered the Texas Conference in 1846, and died in De Witt County, June 15, 1870. Father Lafferty had been especially useful in building up the church in Corpus Christi and the surrounding country.

Solomon T. Bridges joined the East Texas Conference in 1854, and died Nov. 13, 1870. His last public labors were

during a revival in the town of Lockhart. He suffered much during his last illness, but bore all with great patience, and died in peace.

Davis Kinison, in early life, had been a member of the Baltimore Conference. Locating, he removed to Missouri, and engaged in the practice of medicine. When the war broke out he came to Texas, and settled in Collin County. In 1867 he re-entered the itinerancy, and died peacefully and triumphantly, March 17, 1870.

James H. Neely had been five years an itinerant in the East Texas Conference, and died 1870. No memoir.

Abner P. Manly had been a travelling preacher in South Carolina, and was at one time a colleague of Bishop Capers in the city of Charleston. Dr. Manly came to Texas as a local preacher, but travelled one year in our Conference. He assisted in building the first church erected in Western Texas, in the town of Washington. His life was devoted to the practice of medicine, though he sustained the relation of a local preacher in the Church. He died in 1870. Dr. Wm. P. Smith died the same year. He had been associated with Dr. Manly in building the church in Washington and in founding Ruttersville College. From the time Dr. Smith joined the little company who organized the church in 1855 to the close of his life, he continued to preach, and his labors were useful in a large scope of country.

We have seen that J. T. P. Irvine joined the church at the first organization of a class in East Texas in 1834, and entered the Texas Conference in 1842. He was a laborious (that is the word, laborious) and useful Methodist preacher until his death, which occurred March 29, 1871. His last utterances were, "Mighty Goodness! Mighty Goodness!"

there is not a shadow between me and my home in heaven."

Lewis B. Whipple was born in Ohio, but in early life his family removed to Illinois, and from there to Texas. He joined the Texas Conference in 1850, and successively and successfully filled a number of the most important stations in Texas, such as San Antonio, Huntsville, Houston, Chappell Hill, Galveston, Waco, etc. He fell into the Northwest Texas Conference at its organization, and was appointed to the Waco district. He had just completed his constitutional term in the district and received an appointment to Waxahachie station, when he fell a victim to the great destroyer.

For many years Jerome B. Annis was a useful member of the Arkansas Conference. He came to Texas in 1866, and died in Jan., 1871.

C. P. Turrentine was also from Arkansas, where he had gained a wide reputation as a preacher. He died in 1871.

M. Maupin entered the Northwest Texas Conference in 1868, and died in 1871.

Dr. C. G. Young, a local preacher of pre-eminent abilities, was killed by being thrown from the cars, on the Houston and Great Northern Railroad, August 10th, 1871. He was president of the road, and, with other officers, was on a tour of inspection, when a block of wood on the track threw off some of the cars. He lived a few hours after being hurt. When no longer conscious, he prayed audibly and constantly until the breath left the body. His position in the church and in society, and his great moral worth, made his loss severely felt by the whole community; a profound sympathy was felt for the widowed mother, and a large family of most interesting children.

William Mulkey, though a short time a travelling preacher, spent most of his time in the local ranks. He was the author of an improved system of orthoepy. He died peacefully on the cars of the Central Rail Road, between Houston and Groesbeck. He had been on a visit to relatives in Tennessee, and was returning to his home in Waxahachie. His death took place July 3, 1871.

Among the laymen who died in 1871, we may mention Thompson McMahan, the banker in Galveston who had exerted himself so energetically and contributed so munificently to the erection of the new church in that city; William Devers of Brenham, who had been a member of the church since 1838, and W. W. Browning of Chappell Hill, who was a lay delegate to our late General Conference.

We have scarcely mentioned in our necrology the death of a female. We observe, in the published notice of the death of a mother in Israel, that early in life she joined the Baptists. But when she came to have a family she felt it to be her duty to consecrate her children to God in holy baptism, and joined the Methodists. One of her sons is now a presiding elder in the Texas Conference, and another preparing for the ministry. Who can doubt that the divine blessing followed this maternal dedication of children to the Church?

As we are correcting this last section to be sent to the publisher, the bell of Shearn Chapel is tolling for the funeral of the venerable Judge Shearn, of Houston.

Charles Shearn was a native of England, born October 30, 1794, and passed into rest Sunday morning, November 12, 1871, having just entered upon his 78th year. Mr. Shearn immigrated to Western Texas in 1834. In 1835 a declaration favoring Texan independence was promulgated at Goliad, on the 22d of December. Captain Philip Dim-

itt was in command at that place, and at one time Mr. Shearn was a member of his company.*

In the march of General Urrea from San Patricio to Goliad, a number of small squads of Texans were captured. Mr. Shearn was in one of those companies. In accordance with Mexican custom, Mr. Shearn and a companion named Hardie were led out and tied back to back, while a file of soldiers stood with their arms ready to receive orders to shoot them. Just at this moment, General Urrea observed that young John Shearn (then a mere lad) was clinging to his father's neck. Not willing to see the boy shot, the General stepped up and entered into a conversation, when John, who could speak Spanish, informed him that his father and the other man to whom he was tied were Englishmen. The Mexicans, having a wholesome dread of the British Lion, set the two prisoners at liberty.

The western country being broken up, Mr. Shearn

* At this time Gov. Smith and the Executive Council at San Felipe had quarrelled, and mutually deposed each other. As the result, Gen. Houston had been virtually suspended as commander-in-chief, though Dimitt obeyed Houston's orders, and fell back to Victoria. Colonels J. W. Fannin, F. W. Johnson, and Dr. James Grant, had each independent orders to raise an army for the capture of Matamoras. Colonel Fannin fell in the Goliad massacre. Grant was captured near San Patricio, March 2d, and his men shot; being a doctor, Grant was employed in attending the wounded Mexicans until his services were no longer needed, when he was strongly tied to the hind feet and tail of a wild mustang, and the animal turned loose. On the 4th of July, 1841, Captain Dimitt was captured near Corpus Christi, and taken to Monterey. To escape the horrors of a long imprisonment, he took morphine, which ended his life. Of the four commanders in the west at that time, Colonel F. W. Johnson is the only one now living.

brought his family east of the Brazos, and when Houston was laid out, in 1837, he became a citizen of this city. Not long after settling here, he entered mercantile business, and was blessed with more than ordinary success.

Mr. Shearn never sought public office, but for six years he held that of Probate Judge of Harris County. Every one felt that the interests of the widow and the orphan were safe in his hands. In times of trouble he was a wise counsellor; during epidemics his whole time was devoted to the visitation of the sick; the poor always found in him a faithful friend, and his benefactions were limited only by his means.

When Mr. Summers, our first missionary, reached Houston, Mr. Shearn tendered him a cordial welcome and a home. Mr. Shearn was chairman of the committee appointed in 1842 to take measures for the erection of a Methodist church. He personally superintended the building, his son-in-law, T. W. House, and others, rendering substantial aid. That church was blown down during the war, and, in 1867, the venerable Judge Shearn determined another and larger house should be erected upon the same site. He was again cordially seconded by Messrs. House, Gregg (since deceased), McGowan, Hardcastle, and others, who had contributed to the first building. A debt of \$3,000 remaining on the house in 1869, Mr. Shearn contributed \$2,000 toward its liquidation, that he might leave it unencumbered when he died.

From 1852 to 1855 and in 1864 and 1865 Mr. Shearn was the financial agent of the *Texas Christian Advocate*, giving this business his personal supervision without fee or reward. During these periods the income of the office was sufficient to cover all expenses. For this valuable

service Mr. Shearn received the unanimous thanks of the Texas Conferences.

Mr. Shearn had been twice married: his body rests between those of his companions. A little less than two years ago his daughter, Mrs. House, died, in great peace. A few weeks since he gave up housekeeping, and moved to the residence of his son, John Shearn, Esq. For many months the venerable saint had constantly expressed a desire to go home. On Sunday morning, November 12, his son discovered that the old gentleman's pulse was sinking. He informed his father that he thought the hour of dissolution was approaching. "Glory to God!" exclaimed the dying man. This mysterious Christian word Glory was upon his lips as long as he could speak, and when unable longer to articulate, he whispered "Glory." For an hour before he breathed his last, his countenance seemed radiant with heavenly lustre, and his eyes sparkled like a most brilliant diamond. Before he ceased to breathe, the old gentleman closed his own eyes and mouth, and literally fell asleep, as there was not the slightest movement of a muscle to indicate the termination of life's struggle. "Let me die the death of the righteous, and let my last end be like his."

We have mentioned in these pages the name of Mrs. Lucy Kerr. It was at her house the first religious meetings were regularly held in 1831. She was present at the organization of the church at the Kinney camp-meeting in 1835, and at the first Texas Conference at Ruttersville in 1840. This mother in Israel, after a pilgrimage of 70 years, died on Sunday morning, Oct. 1st, 1871, aged 88 years and 6 months. In her last moments she called over the names of her brother (A. Thomson, Esq.) and her children who

had preceded her to the spirit-world, and she seemed to be holding converse with them. (Her youngest daughter, Amanda, died in Galveston, July 11th, 1851. For four years she had shared the toils and labors of the itinerancy with the writer of these pages. Just before her mind began to wander, in her last illness, her husband gave her a drink of ice-water. She expressed her thanks, and then remarked that she would soon drink of the pure water of the river of life, clear as crystal, proceeding out of the throne of God and of the Lamb.)

J. J. Loomis, a local preacher of sweet spirit, died in Galveston on the 1st of October. He had spent most of his life teaching, a profession for which he was well qualified.

“There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy.”

In 1853, James J. Norton died a triumphant and Christian death, in Lagrange. (His father was a member of the South Carolina Conference; his step-father, Dr. A. P. Manly.) A few months after Mr. Norton's death, an interesting little daughter also died. As she was on her death-bed, she constantly called her father, and said she saw him, and he looked so happy. A few months afterwards, a cousin of the former little girl, Miss Bettie Mayo, died. On her death-bed she repeatedly called for her uncle Money (M. McShan, Esq.) to go with her. A few weeks afterward, Bro. McShan did follow the little one to the spirit-world.

A few years since two little children were playing on a gallery, at their home in Grimes County. A little bird of singular plumage lit in a honeysuckle-vine at the edge of the gallery. The little boy said he would kill it. “No,” said his little sister, “that bird is going with me to heaven.” A

day or two afterward, the little girl died. While she was lying a corpse in a back room, a little bird, believed to be the same seen in the honeysuckle, flew through the front room, entered the one in which the child was laid out, fluttered a moment over it, and fell dead upon the child's breast. Child and bird were wrapped in the same shroud, and buried in the same coffin. Oct. 20, 1870, the steamship *Varuna* foundered off the coast of Florida. Among the victims, Allen Lewis, of Galveston, perished. A few days after the loss of the *Varuna*, Mr. Lewis' little daughter, Ida, died in Canada. As she was dying, she told her mother that she saw her "dear papa," and he was in heaven waiting to receive her.

Jacob L. Briggs was another victim of the ill-fated ship. Messrs. Lewis and Briggs, with Thompson McMahan, had been very active in building the new Methodist church in Galveston. That church was dedicated Feb. 12, 1871, having been formally presented to Bishop Marvin, by Mr. McMahan, Chairman of the Board of Trustees. One week afterward, Mr. McMahan was taken sick, and died Feb. 27. In his last hours Messrs. Lewis and Briggs seem to have been present around his bed. He told them the church-building had been finished, and all the money secured to pay for it. It had been dedicated, and now he was leaving it for their families to worship in.—The sainted Fowler, awaking out of a fitful slumber just before he died, exclaimed, "Oh, what a glorious sight! I have seen the angelic hosts, the happy faces of just men made perfect." So it is that the soul, in the twilight of two worlds, and before the senses communicating with this one are entirely lost, is furnished with the enlarged vision which brings to view the invisible and spiritual.

We close these sketches with a characteristic incident. Among the early settlers in Brazoria County, there were few more celebrated for talent and patriotism than the two brothers, Wm. H. and Patrick C. Jack. Their mother was a pious member of the Methodist church, and a woman of such singular grace and dignity, and purity of life, that among the Romans she would have been counted worthy to have associated with Cornelia, the mother of the Gracchi. Mrs. Jack wished to come to Texas, to be with her distinguished sons. One of them wrote to her, dissuading her from such a step. This was in 1836. "Mother," says he, "there are no churches in Texas, no ministers of the gospel, no religious associations. The people of Texas are very wicked. You might die here. Mother, I am afraid the way from Texas to Heaven has never been blazed out." Such language cannot now, thank God, be indulged in. The Christian who has read the record of triumphant deaths in our pages, and thinks of the hundreds and thousands upon thousands who have gone up from Texas to swell that great multitude of the redeemed whom no man can number, has no fears of losing the way.

May the feet of the reader, and the feet of the writer, be firmly planted upon that way that leads to the land of Beulah!

APPENDIX.

APPENDIX A.

THIS is believed to contain a complete list of all the preachers who have been connected with the itinerancy in Texas.

The figures at the left indicate the year they commenced travelling.

Those at the right, the period at which they died, or were located, or ceased to travel, whether they located, or withdrew from the church, or were expelled.

Some transferred to other Conferences: as James M. Follansbee, to the Baltimore Conference, in 1865.

If there are no figures to the right, the preacher is still in one of the Texas Conferences, and his appointment may be found in Appendix D.

LIST OF TEXAS PREACHERS.

Abbreviations.—l. for located; d. for died.

Entered.	A.	Entered.
1837	Alexander, R.	1857 Allen, John W. B.
1845	Adams, H. G., l. 1847	1857 Allen, R. T. P., l. 1866
1847	Addison, O. M.	1859 Angell, E. P., l. 1860
1848	Allen, H. H., l. 1849	1860 Allen, William, l. 1862
1848	Addison, James H., d. 1870	1860 Austin, David, l. 1861
1849	Aokins, Calvin, l. 1852	1861 Allen, R. D., l. 1865
1851	Angell, J. L.	1863 Ahrens, J. B. A., to La. 1867
1852	Addison, J. W., d. 1854	1863 Allen, J. B., l. 1865
1855	Alexander, Isaac, l. 1858	1866 Annis, Jerome B., d. 1871
1857	Adams, John	1866 Allen, F. L.
1857	Armstrong, E. L.	1867 Akin, S. D.
1857	Adams, O. B., d. 1867	1870 Albright, A.
		1871 Archer, Philemon W.

B.

Entered.

1843 Balldridge, J. W., l. 1845
 1845 Berks, N. W.
 1845 Booker, W. G., d. 1848
 1845 Bragg, L. D., l. 1849
 1845 Bell, David L., d. 1849
 1845 Baker, Job M.
 1845 Blades, F. H., l. 1847
 1847 Briggs, J. H., l. 1849
 1847 Belvin, R. H., l. 1871
 1847 Barnes, T. L., l. 1856
 1848 Blue, William, l. 1849
 1848 Baucher, Henry, l. 1857
 1848 Brown, Neil
 1848 Box, S. C., d. 1870
 1851 Bellamy, J. R.
 1852 Box, Allen M.
 1854 Bates, William E.
 1854 Brown, Abner, l. 1855
 1854 Bridges, S. T., d. 1870
 1854 Buckingham, T. B.
 1854 Brooks, C. H., l. 1866
 1855 Burrows, H. M., l. 1865
 1855 Burrows, G. W., d. 1861
 1856 Budd, Jno., l. 1857
 1856 Ball, Thos. H., d. 1858
 1857 Blanton, Elisha, l. 1858
 1857 Binkley, J. M.
 1857 Bonner, W. N.
 1857 Brown, L. V., l. 1858
 1857 Bowers, D. G., l. 1860
 1858 Boyd, Jesse M., d. 1871, Dec.
 23
 1858 Boring, Jesse, to Ga. 1866
 1859 Blake, T. W.
 1859 Bruno, J. A., to La. 1861
 1860 Burke, J. R., d. 1869
 1860 Balldridge, J. W., l. 1862
 1860 Boring, N. H., d. 1866
 1860 Biel, Chas., l. 1866
 1862 Bailey, A. E., l. 1865
 Butt, W. E.
 1864 Baldwin, L. H., to Balti-
 more, 1868
 1864 Blessingame, R., l. 1868
 1865 Bryce, T. Y., l. 1866
 1865 Boyd, Green, d. 1870
 1865 Bond, Joseph, d. 1869
 1867 Brown, J. W.
 1867 Buchanan, G. R.

Entered.

1868 Boone, E. F.
 1868 Bishop, Horace
 1868 Baird, J. C. S., l. 1869
 1869 Bader, Jacob
 1869 Bates, Eugene T.
 1869 Brewer, Aaron H.
 1870 Briggs, J. C. A.
 1870 Burford, John
 1870 Black, J. C. C.
 1870 Blackburn, M. C.
 1870 Brunton, Jas. A.
 1871 Burnett, Rich'd H. H.
 1871 Bailey, A. A.
 1871 Braun, Rich'd N.
 1871 Burgamy, J. C.
 1871 Bennett, Jas. W.
 1871 Black, M. A.

C.

1839 Carl, Daniel, d. 1865
 1839 Crawford, R.
 1840 Collard, J. H., l. 1847
 1841 Clarke, Jno., to Troy, 1845,
 d. 1853
 1841 Crawford, Jacob, l. 1847
 1841 Craig, Wm., d. 1865
 1845 Camp, S. W., l. 1847
 1845 Chisholm, E. P., l. 1857
 1845 Cole, M. F., l. 1854
 1848 Culver, S. G., l. 1852
 1848 Cook, T. F., d. 1867
 1849 Campbell, Cyrus, l. 1850
 1849 Cravens, N. A., to La. 1853
 1850 Cameron, S. B., d. 1853
 1851 Cummings, H. W., l. 1868
 1852 Cumming, Andrew
 1852 Chalk, J. W.
 1852 Cooley, J. W.
 1852 Coulson, David, l. 1871
 1853 Coons, W. G., l. 1854
 1853 Cocke, Calvin J.
 1853 Cox, Ivy H., l. 1870
 1854 Crouse, L. C.
 1854 Cope, J. W., d. 1855
 1854 Cottingham, G. W.
 1854 Carden, B. S., d. 1862
 1854 Carden, H. G.
 1855 Crawford, Wm. H., l. 1857
 1855 Carpenter, Jno.
 1856 Compton, Wm. F., l. 1858

Entered.

1856 Crabb, Jackson L., d. 1868
 1856 Cox, A. F.
 1857 Carmen, Jno., d. 1866
 1858 Collins, W. C., l. 1863
 1858 Chandler, C. D., l. 1859
 1858 Conch, Ezekiel.
 1858 Caulder, W. W., l. 1862
 1859 Cox, J. R., l. 1862
 1859 Cameron, V. C., l. 1866
 1859 Campbell, W. C., l. 1860
 1859 Cross, Joseph, l. 1861
 1860 Cummings, W. F.
 1860 Carnes, J. E., l. 1865
 1860 Carter, G. W., l. 1865
 1860 Cox, Fred J.
 1860 Chalk, J. E., l. 1865
 1860 Cocke, Thos. F., l. 1867
 1861 Carpenter, C. M.
 1865 Carleton, W. L.
 1867 Cullin, D. P.
 1868 Clower, J. S.
 1868 Conner, W. G.
 1868 Cornett, A. A.
 1868 Cobb, S. C.
 1870 Compton, W. F.
 1871 Craven, J. N.
 1871 Cocke, Wm. G.
 1871 Cook, John, F.

D.

1836 Duncan, E. B., to Ark. 1841
 1836 Duke, W. G., l. 1846
 1838 Denton, J. B., d. 1839
 1842 De Vilbiss, J. W.
 1845 Davis, Andrew.
 1850 Dirrhamer, J., l. 1852
 1852 Dashiell, D. B.
 1853 Delaplaine, A. C., l. 1855
 1853 Davidson, J. H.
 1854 Dixon, A. R.
 1854 Drake, R. N., d. 1862
 1855 Dennis, L. R.
 1856 Davidson, A., d. 1869
 1857 Daives, J. T., to La. 1866
 1859 Dowdy, F. C., l. 1864
 1860 Duvall, A. B.
 1865 Duvall, Ed. G.
 1865 Davis, W. R.
 1869 Davis, Jno. S.
 1869 Donegan, M.
 1871 Donnely, Frank Olin.

Entered.

1871 Duckett, Nathan.
 1871 Denton, John B.

E.

1853 Elkins, Bennett, d. 1858
 1854 Engell, August.
 1854 Elly, Gustavus, l. 1866
 1862 Ellis, L. B.
 1862 Ellis, J. W., d. 1865

F.

1837 Fowler, Littleton, d. 1846
 1839 Fontaine, Edward, l. 1840
 1840 Fisher, Oncenith.
 1843 Fields, J. W.
 1843 Friend, L. S., l. 1858
 1845 Fowler, A. J., l. 1857
 1847 Fawcett, F. G., d. 1868
 1848 Follansbee, J. M., to Balti-
 more, 1865
 1848 Ferguson, J. E., l. 1866
 1851 Fullingen, H., d. 1856
 1853 Fly, D. W., l. 1870
 1853 Fairman, A. C., l. 1857
 1853 Foote, W. G., d. 1863
 1855 Finley, R. S.
 1856 Fisher, O. A.
 1856 Ferguson, T. B., l. 1867
 1857 Fayle, W. R., l. 1866
 1858 Fehr, Sol., l. 1860
 1858 Fleming, G. W., to Pac.
 1867, l. 1871
 1862 Featherston, l. 1865
 1863 Fontaine, C. D., l. 1865
 1871 Fly, M. D.

G.

1841 Graham, James
 1845 Guthrie, R., l. 1846
 1848 Goldbery, C., l. 1850
 1848 Grote, C. A.
 1850 Grigsby, Wm. C., l. 1851
 1850 George, Wm. E., l. 1850
 1852 Gatewood, G. S.
 1853 Googion, A. W., d. 1867
 1853 Greene, James, l. 1855
 1853 Gilmore, Thos. G.
 1855 Gillespie, C. C.
 1855 Gill, R. J., l. 1857
 1855 Glass, H. M.
 1857 Gillett, J. S.

Entered.

1859 Gilliam, W. H., l. 1860
 1859 Gravis, P. W.
 1860 Glass, T. W., l. 1863
 1860 Gillett, R.
 1861 Gillett, James T., l. 1870
 1861 Graves, Geo. W.
 1862 Gleiss, J., l. 1867
 1864 Graves, H. A.
 1865 Greene, A. L. P.
 1871 Gaskill, A. D.
 1871 Gilmore, H. H.

H.

1838 Hord, Jesse
 1839 Haynie, John, d. 1860
 1839 Hill, R. H., l. 1841
 1842 Hobbs, P. W., l. 1860
 1843 Hatch, Orrin, l. 1847
 1843 Hamilton, W. S., l. 1848
 1846 Hardin, J. G., l. 1860
 1848 Harmon, W. N., l. 1849
 1849 Harris, A. S., d. 1850
 1849 Hamilton, H. B., d. 1859
 1850 Hubert, W. F., d. 1858
 1851 Hinkle, A.
 1853 Hawkins, J. K.
 1853 Homill, J. N., d. 1867
 1853 Hubert, H. D., d. 1858
 1854 Hickman, L. B., l. 1865
 1854 Homill, J. W., d. 1862
 1855 Homill, C. L., d. 1865
 1856 Harris, B.
 1857 Harwell, G. W., l. 1860
 1857 Harper, J. L.
 1857 Harper, J. K., d. 1863
 1857 Harris, W. T., d. 1867
 1858 Hall, J. M., l. 1862
 1858 Hill, W. B., d. 1862
 1858 Horton, H. G.
 1859 Hughes, W. H., to Tenn.
 1868
 1860 Harnes, Wm., l. 1866
 1860 Harris, L. M., d. 1863
 1861 Hines, Joseph
 1863 Hall, T. H., l. 1865
 1866 Hefflin, R. T., d. 1867
 1867 Hale, S. E., l. 1870
 1867 Hawkins, S. J.
 1867 Hines, T. W.
 1868 Hines, J. F.
 1869 Holbrook, E. H.

Entered.

1869 Hunnicutt, J. J., l. 1870
 1870 Huckabee, J. C.
 1870 Hays, W. H., l. 1871
 1870 Hiner, James
 1870 Haggart, D. P.
 1870 Hutson, J. T.
 1871 Harrall, Francis M.
 1871 Herwigh, Wm.
 1871 Haslip, W. C.
 1871 Hernandez, Alejo

I.

1842 Irvine, J. T. P., d. 1871
 1855 Imhoff, F., l. 1857
 1856 Iley, V. H.

J.

1841 Johnson, J. G.
 1843 Janes, Lester, l. 1845
 1843 Jones, M. H., l. 1868
 1848 Jamison, Wm., l. 1850
 1848 John, Isaac G.
 1850 Johnson, James M., l. 1860
 1851 Johnson, N. S., d. 1860
 1855 Jeffries, I. P., l. 1870
 1856 Joyce, W. J.
 1860 Jones, J. P.
 1869 Jenkins, M. J.
 1871 Johnston, W. J.

K.

1835 Kinney, J. W., d. 1865
 1845 Kesley, H. B., d. 1848
 1846 Kolbe, J. C., to Pac. 1858,
 d. 1862
 1847 Kennon, R. W.
 1847 Kerr, A. B. F.
 1850 Kidd, T. O., l. 1851
 1850 Kingston, S. M., l. 1852
 1851 Kavanaugh, A. L., d. 1857
 1852 Kidd, N. L.
 1853 King, R. Y., l. 1865
 1854 Kemp, B. A.
 1854 Kopp, J. C., l. 1866
 1857 Kennedy, J. T., l. 1859
 1857 Killough, A. A.
 1859 Kampfer, O., l. 1860
 1865 Kirby, R. M.
 1866 Kavanaugh, B. T.
 1867 Kendall, A. B., l. 1870

K.

Entered.

1867 Kennison, D., d. 1870
 1867 Kern, Jacob
 1869 Knolle, Wm., l. 1871
 1871 King, Willis J.
 1871 Kessler, Wm. L.

L.

1839 Lewis, J., d. 1839
 1842 Lewis, W. C.
 1848 Long, Reuben, l. 1869
 1848 Lloyd, J. W., l. 1852
 1849 Lynch, Samuel, d. 1867
 1851 Lentz, G. W., l. 1856
 1851 Lancaster, Thos., l. 1853
 1852 Lafferty, H. S., d. 1870
 1852 Leadbetter, J. W., l. 1867
 1854 Lovelady, W. D.
 1855 Lard, J. F., l. 1867
 1857 Low, J. H., l. 1867
 1857 Lane, C. J.
 1857 Lambden, W. McK., d. 1867
 1858 Lane, Richard
 1858 Littlepage, S. C., to St. Louis 1871
 1859 Landreth, J. B., l. 1861
 1860 Leaton, R. M.
 1861 Lake, D. T., l. 1870
 1862 Light, J. A.
 1862 Leach, T. T., l. 1870
 1865 Eively, L. P.
 1867 Lewis, L. M., to Miss. 1870
 1867 Lane, J. S.
 1869 Lewis, J. M.
 1870 Lamb, Chas. E.
 1870 Leach, M. T.
 1871 Lemons, J. L.

M.

1839 McKenzie, J. W. P.
 1840 Manly, A. P., l. 1841, d. 1870
 1845 Marshall, L. S., to Ark. 1846
 1850 Marton, W. K., l. 1866
 1851 McMillon, Johnson, l. 1865
 1851 Morse, Daniel
 1851 Moelling, P. A., l. 1866
 1852 McCarty, Wm., l. 1857
 1852 Medanis, F. A., l. 1855
 1852 McShan, F. A.

Entered.

1852 McGee, J. S., to Ky. 1867
 1852 Moore, J. H. D., d. 1866
 1853 McDougald, A. C.
 1853 McElroy, H. C., d. 1854
 1854 Mount, R. C., l. 1855
 1854 Monk, Wm.
 1854 McLeod, Jas., d. 1867
 1855 Matthews, Martin
 1857 Moore, H. W., l. 1865
 1857 Meniffee, Quinn M., d. 1867
 1857 May, A. G., l. 1861
 1858 McPhail, W. H.
 1858 Mathis, J. S.
 1858 Melugen, W. T.
 1858 Manison, A. B., l. 1865
 1859 Myers, Thos.
 1860 McClair, J. H.
 1860 McKinney, A.
 1860 Mathews, Jacob
 1860 Mangham, R. H., d. 1864
 1862 McCallister, M. G.
 1862 Marshall, J. M., d. 1863
 1863 Mumme, F., l. 1866
 1864 Massett, J. P., l. 1870
 1864 Mizell, A., to Tenn. 1867
 1864 McKay, Jas., l. 1865
 1865 Mitchell, T. W., Ind. Miss. 1871
 1866 McGehee, Lucius M.
 1866 Marshall, Thomas, l. 1867
 1866 McCarver, J. S.
 1866 Mullins, J. N.
 1866 Middleton, J. R.
 1868 Mood, F. A.
 1868 Maupin, M., d. 1871
 1869 Marion, D.
 1869 Mayer, A. C.
 1870 Mills, J. W.
 1870 Morris, S.
 1870 Morgan, Dan'l
 1870 McWilliams, G. C.
 1870 McGuire, C.
 1871 Moore, Wm. A.
 1871 Martin, Dan'l J.
 1871 McDougald, James
 1871 Mass, Wm. H.

N.

1849 Nelms, W. C.
 1856 Neeley, M. H.

Entered.

1863 Norwood, T. B.
 1865 Neeley, Jas. H., d. 1870
 1866 Neal, J. F., l. 1867

O.

1840 Owen, R., l. 1841
 1842 O'Connor, Wm., d. 1843
 1846 Outtan, M. R. T., l. 1850, d. 1856
 1855 Overall, J. W.
 1855 Odum, Randall, l. 1857
 1858 Osburn, Egbert H., l. 1858
 1871 Osgood, Joel

P.

1839 Palmer, H. D., d. 1869
 1842 Poe, Daniel, d. 1845
 1845 Payne, San., l. 1848
 1848 Phillips, J. W., l. 1869
 1848 Powell, E. S., l. 1850
 1848 Peel, B. L., l. 1865
 1850 Poe, Jno., l. 1851
 1850 Powell, Jno.
 1851 Patton, Jno., l. 1852, d. 1854
 1852 Patton, G. L., d. 1854
 1852 Petway, F. S., to Tenn. 1853
 1854 Porter, M. H.
 1854 Points, J. W., l. 1855
 1855 Pierce, R. W., l. 1868
 1855 Perry, B. F., to Alabama 1865, d. 1868
 1856 Philpott, H. V.
 1856 Perrie, J. B., l. 1857
 1857 Parker, Geo. D., l. 1861
 1857 Parks, A. D.
 1858 Popham, W. J., l. 1862
 1858 Patillo, Jno., l. 1868
 1858 Patillo, Wm.
 1858 Preunzing, J.
 1858 Pittman, J. J., l. 1859
 1859 Petty, Wm. Pitt
 1859 Phillips, P., l. 1864
 1860 Perry, J. H.
 1860 Parks, W. A., to Ga. 1864
 1860 Price, Thos. M.
 1862 Piner, J. W.
 1862 Plancke, C.
 1863 Phillips, H. B., l. 1866
 1865 Patillo, F. J., l. 1867
 1865 Payne, T. M., 1866

Entered.

1867 Potter, A. J.
 1868 Peeler, James
 1869 Palmer, L. F.
 1869 Peavy, R. J.
 1869 Proctor, D. M.
 1870 Price, Wm.
 1870 Parker, Joseph

R.

1837 Ruter, Martin, d. 1838
 1839 Richardson, C., d. 1851
 1847 Ransom, R., l. 1849
 1847 Ross, A. N., l. 1855
 1847 Rose, David, l. 1848
 1848 Rottenstein, Geo., l. 1852
 1848 Rottenstein, C. F., 1852
 1848 Reynolds, F., l. 1849
 1849 Rabb, Geo. W., d. 1850
 1852 Rankin, J. E., l. 1853
 1852 Reid, W. P.
 1853 Robinson, M. C., d. 1860
 1853 Robbins, S. W., l. 1855
 1853 Ray, F. Pitts
 1855 Rogers, T. W.
 1855 Rawley, R. G., l. 1858
 1856 Rees, Wm., d. 1867
 1856 Rice, James, l. 1868
 1857 Rogers, E. P.
 1858 Rabb, J. B.
 1859 Ruble, T. R., l. 1861
 1859 Rainey, T. F., l. 1867
 1860 Rains, C. W., l. 1862
 1865 Rogers, J. P.
 1866 Rogers, C. M.
 1866 Richardson, J. O. B
 1868 Randall, J. C.
 1869 Ross, D. W., l. 1870
 1869 Rogers, E. B.
 1869 Rabe, J. A. B., to La. 1869
 1871 Rogers, Homill C.
 1871 Riggs, J. F.

S.

1835 Stevenson, Henry, l. 1836, d. 1841
 1838 Sneed, J. P.
 1838 Stevens, A., to Prov. 1840
 1838 Strickland, J. L. G., d. 1839
 1839 Spear, Moses, d. 1841
 1839 Summers, T. O., to Ala. 1844

Entered.

1840 Shook, Nathan
 1840 Sullivan, D. N. V., d. 1847
 1841 Shook, Jeff.
 1843 Stovall, F. M.
 1845 Shook, Daniel, l. 1848
 1847 Stansbury, R. N., l. 1848
 1847 Stakes, J. H., l. 1848
 1849 Sanson, Wm. P., d. 1858
 1849 Shupard, J. H., l. 1871
 1849 Schneidre, Ed., l. 1866
 1850 Shipman, J. W., d. 1867
 1850 Salis, U., l. 1851
 1850 Smith, Wm. A., d. 1867
 1851 Stovall, D. M.
 1851 Simpson, J. P., l. 1852
 1851 Sansom, S. D., l. 1860
 1851 Smock, M. L., d. 1852
 1853 Simpson, M. C.
 1853 Scruggs, J. A., l. 1866
 1854 Stovall, Wm. A., l. 1858
 1854 Spencer, C. L., l. 1860
 1854 Seat, Wm. H., l. 1871
 1855 Stubblefield, J., l. 1861
 1855 Smith, J. A. J., l. 1857
 1855 Smith, Wesley
 1855 South, H. W., l. 1866
 1856 Smith, Jonathan C., l. 1857
 1856 Scrivner, B. M., d. 1863
 1856 South, W. S., l. 1866
 1856 Stringfield, J. M., l. 1861
 1856 Steiner, U., l. 1861
 1857 Shanks, A. H., d. 1868
 1857 Spencer, U. C.
 1857 Shaper, J. A.
 1858 Stovall, S. K.
 1858 Stockton, W. R. D.
 1858 Seale, Eli Y.
 1859 Smithwick, A., d. 1860
 1859 Smothers, T. T., l. 1866
 1859 Shegog, Wm., d. 1864
 1860 Smith, J. C.
 1860 Smith, Eugene R., to Balti-
 more 1867
 1860 Shely, Wm. O.
 1861 Shook, Wm. A.
 1861 Seaton, J. M.
 1861 Shupard, J. P., l. 1865
 1862 Sandle, G. S.
 1863 Smith, T. M., l. 1866
 1865 Shaw, Wm., to Ark. 1868

Entered.

1866 Smith, A. W.
 1866 Stanford, Thos.
 1866 Sample, M. M.
 1867 Scurlock, J. A.
 1867 Smith, J. C.
 1868 Sutherland, A. H.
 1868 Shupard, C. R.
 1868 Smith, H. B.
 1868 Stanfield, J. P.
 1869 Sherwood, T. E.
 1869 Stevenson, J. M.
 1870 Street, J. K.
 1870 Shaw, James D.
 1870 Smith, Wm. A., l. 1871
 1871 Sharp, T. J. A.
 1871 Shook, Osgood A.

T.

1841 Thomas, C. W., l. 1869
 1842 Thrall, H. S.
 1842 Thurber, W. J., l. 1843
 1843 Tabor, Isaac, l. 1847, d. 1860
 1847 Tittle, Geo., d. 1865
 1848 Tullis, J. B.
 1848 Thompson, D., l. 1849
 1850 Thwing, E. F., l. 1866
 1856 Thompson, R. P.
 1856 Tackett, P., l. 1869
 1857 Terry, J. L.
 1857 Taylor, Isaac, l. 1859
 1857 Thompson, R. W.
 1857 Tunnell, M. L., l. 1858
 1858 Tompka, Aug.
 1860 Thompson, M., l. 1862
 1861 Thornbury, W. T.
 1866 Tanzy, J. K., d. 1867
 1866 Turner, J. M.
 1868 Turrentine, C. P., d. 1871
 1869 Tucker, J. H.
 1870 Thomas, W. W.
 1870 Toland, J. T. W.

V.

1852 Vann, Jesse S., l. 1855
 1854 Vordenbimen, F.
 1857 Veal, W. G.
 1868 Vinson, J. M.
 1869 Vaughn, Wm.

W.

1838 Williams, S. A., d. 1866

Entered.

1838 Whitesides, Jacob to Ark.
1840
1839 Wilson, Francis, d. 1867
1841 Whipple, J. W.
1841 West, Geo., l. 1865
1842 Woolam, J. C.
1842 Walker, R., l. 1843
1842 Williams, J. M., l. 1851
1842 Wells, R. B., l. 1851
1843 Wesson, Jas. M.
1843 Wright, Chas. H., l. 1845
1843 Wilson, W. K.
1845 Williams, J. S., to Tenn.
1846
1846 Whipple, S. B., l. 1847
1846 Wooldridge, T., d. 1867
1846 Whitly, W. W., l. 1861
1847 Wilson, W. J., l. 1848
1848 Williams, T. M., l. 1849
1849 Wright, D. W., l. 1850
1850 Whipple, L. B., d. 1871
1851 Wright, L. J., l. 1852
1853 Williamson, Wm., d. 1854
1853 Windsor, T. F., d. 1866
1853 Walsh, J. F., to Memphis
1854
1854 White, J. R., l. 1867
1854 Warne, A., l. 1858
1855 Walker, J. B., l. 1857
1855 Whittenburg, J. B.
1856 Wilkes, F. C.
1857 Wilson, James C., d. 1861
1857 Womack, R. B.
1857 Wooten, J. H., l. 1868
1857 Womack, D.

Entered.

1857 West, J. A., l. 1858
1858 Wilkinson, F. E., l. 1860
1858 Wright, J. H., l. 1860
1858 Whipple, J. M., l. 1868
1859 Williams, W. G., l. 1861
1859 Witcher, Wm., to Tenn.
1866
1860 Whitworth, T.
1862 Walker, Jesse H., l. 1868
1864 Windsor, M., l. 1865
1864 Wooten, R. A., l. 1868
1865 Whitaker, Geo., l. 1866
1866 Weaver, Samuel
1866 Watkins, D. S.
1866 Walker, J. G.
1867 Wright, J. E., l. 1868
1870 Wright, R. D.
1870 Wills, L. T., l. 1871
1870 Weaver, James C.
1871 Walker, J. B.
1871 Weaver, Wm. E.
1871 Willey, Wm. H.
1871 Wilkes, A. B.

Y.


1845 Young, Wm., d. 1852
1845 Yell, M.
1845 Yell, P. M., l. 1859
1845 Young, W. C.
1846 Young, H. P., l. 1857
1850 Young, A.
1854 Yarlowayh, S. S.
1857 Youngblood, J. Y., l. 1858
1869 Young, C. G., l. 1879, d
1871

APPENDIX B.

A list of all the Annual Conferences held in Texas, including the time of Session, Place, President, Secretary, number of itinerant and local Preachers, white and colored Members, and Missionary and Conference Collections.

Year.	Conference..	Month.	Place.	President.	Secretary.	Preachers.		White Members.	Colored Members.	Missionary Collections.	Conference Collections.
						Itinerant.	Local.				
1838	Texas Miss..	.....	Mississippi	.....	.....	3	.....	450	.....	.....	.....
			On Red River, Ark.	.....	.....	6	.....	60	.....	.....	.....
1839	Texas Miss..	.....	Mississippi	.....	.....	7	.....	754	43	.....	.....
			Red River, Ark.	.....	.....	1	.....	73	2	.....	.....
1840	Texas.....	Dec. 25	Rutersville.	Waugh.....	Summers	17	25	1,623	230	\$1,000 00	.....
"	Red River..	.....	Arkansas	.....	.....	2	.....	120	9	.....	.....
1841	Texas.....	Dec. 23	San Augustine.	Morris.....	Summers	23	36	2,352	407	217 15	.....
	Red River..	.....	Arkansas	.....	.....	3	.....	355	25	.....	.....
1842	Texas.....	Dec. 22	Bastrop.....	Alexander..	Summers	36	40	3,202	536	.....	.....
"	Red River..	.....	Arkansas	.....	.....	3	.....	604	51	.....	.....
1843	Texas.....	Dec. 13	Walker Co.	Andrew.....	Summers	41	55	4,114	856	.....	.....
"	Red River..	.....	Arkansas	.....	.....	3	.....	586	80	.....	.....
1844	East Texas..	Jan. 8	San Augustine.	Janes.....	Richardson	29	39	2,743	424	26 60	\$10 65
"	Texas.....	Jan. 8	"	"	"	24	16	1,627	417	155 87	.....
1845	E. Texas.....	Feb. 4	Marshall.....	Soule.....	Crawford	30	48	3,625	694	268 35	.....
"	Texas.....	Jan. 7	Houston.....	"	Richardson	29	20	1,705	501	223 60	13 50
1846	E. Texas.....	Mar. 31	Clarksville...	Paine.....	Fields	29	33	3,622	764	.....	230 39
"	Texas.....	Mar. 10	Chappell Hill.	"	Richardson	32	39	2,045	500	.....	103 75
1847	E. Texas.....	Dec. 8	San Augustine.	Capers.....	Fields	23	70	4,166	637	247 30	41 45
"	Texas.....	Dec. 29	Chappell Hill....	"	Richardson	31	54	2,414	799	270 00	60 12
1848	E. Texas.....	Dec. —	Henderson.....	Andrew.....	J. M. Williams..	29	76	4,666	491	534 86	47 17

848	Texas	Jan.	3 Lagrange	Andrew	Richardson	37	54	2,766	791	308 00	60 23
849	E. Texas	Nov.	14 Paris	Paine	J. M. Williams	32	85	5,347	503	414 00	17 61
"	Texas	Dec.	6 Seguin	"	Richardson	42	54	3,315	959	926 05	147 50
350	E. Texas	Nov.	27 Palestine	Williams	Fields	40	171	6,955	908		35 00
"	Texas	Dec.	16 Richmond	Andrew	Richardson	46	71	3,534	939		190 05
351	E. Texas	Nov.	28 Henderson	Williams	Fields	48	111	6,955	908	694 55	
"	Texas	Dec.	13 Bastrop	Alexander	Richardson	52	80	4,359	1,148	2,849 56	273 70
352	E. Texas	Dec.	2 Rusk	Paine	Fields	49	111	6,955	908	720 00	93 95
"	Texas	Dec.	22 Bastrop	"	Thrall	55	86	7,761	1,186	3,044 43	210 90
353	E. Texas	Nov.	30 Marshall	Andrew	Fields	55	139	9,230	1,488	1,229 00	315 35
"	Texas	Dec.	21 Huntsville	"	Thrall	68	104	6,234	1,855	4,159 88	344 55
354	E. Texas	Nov.	29 Tyler	Early	Fields	68	153	10,115	1,488	1,956 30	163 15
"	Texas	Dec.	13 Chappell Hill	"	Thrall	73	114	6,406	1,855	3,458 72	196 74
355	E. Texas	Nov.	21 Marshall	Pierce	Brown	65	154	12,657	1,954	2,058 85	204 75
"	Texas	Dec.	12 Galveston	"	Thrall	93	146	8,969	2,630	2,800 00	375 00
356	E. Texas	Nov.	6 Paris	Paine	Irvine	71	176	12,029	2,065	3,137 35	605 00
"	Texas	Dec.	3 Gonzales	"	Thrall	106	171	10,416	3,316	6,459 80	516 95
357	E. Texas	Nov.	18 Rusk	Kavanaugh	Gillespie	73	192	12,590	1,959	3,787 18	631 00
"	Texas	Dec.	9 Waco	"	Shipman	128	178	11,308	3,198	5,732 88	516 95
358	E. Texas	Nov.	10 Tyler	Pierce	Fields	87	192	14,166	2,398	3,105 00	610 00
"	Texas	Nov.	24 Austin	"	Shipman	137	193	13,990	3,163	7,760 80	844 13
359	E. Texas	Nov.	30 Palestine	"	Fields	91	218	15,824	2,451	6,199 80	1,288 00
"	Texas	Nov.	16 Lagrange	"	Shipman	119	175	12,629	3,979	9,677 70	1,090 50
"	W. Texas	Nov.	9 Goliad	Boring	De Vilbiss	28	23	1,634	196	3,615 03	160 80
360	E. Texas	Oct.	24 Jefferson	Andrew	Fields	89	241	15,881	2,849	2,921 98	532 00
"	Texas	Nov.	14 Chappell Hill	"	Shipman	124	190	12,922	4,262	13,053 95	1,443 65
"	W. Texas	Nov.	29 San Antonio	"	De Vilbiss	31	30	1,858	249	3,047 84	149 25
361	E. Texas	Oct.	23 Marshall	Early	Fields	88	232	15,800	2,150	515 25	295 75
"	Texas	Nov.	6 Huntsville	"	Shipman	123	168	12,060	4,039	6,642 00	492 00
"	W. Texas	Nov.	20 Corpus Christi	De Vilbiss	J. H. Cox	27	27	1,827	251	3,565 15	97 80
362	E. Texas	Nov.	19 Crockett	Finley	Maston						

 No reports during the war.

APPENDIX B.—Continued.

Year.	Conference.	Month.	Place.	President.	Secretary.	Preachers.		White Members.	Colored Members.	Missionary Collections.	Conference Collections.
						Itinerant.	Local.				
1862	Texas	Nov. 4	San Marcos	A. Davidson.	Shipman	}					
"	W. Texas....	Oct. 22	Goliad	De Vilbiss..	Cox						
1863	E. Texas ...	Oct. 14	Sherman	Hughes	Maston						
"	Texas	Oct. 28	Columbus	Alexander ..	Shipman						
"	W. Texas....	Nov. 11	Sutherland Springs	Belvin	Cox						
1864	E. Texas....	Oct. 12	Jefferson	Tullis	Fields						
"	Texas	Nov. 2	Waco	Alexander ..	Shipman						
"	W. Texas....	Oct. 5	Helena	Boring	De Vilbiss ..						
1865	E. Texas....	Oct. 11	Paris	Hughes	Seaton						
"	Texas	Nov. 1	Chappell Hill ..	Andrew	Shipman						
"	W. Texas....	Oct. 4	San Antonio....	De Vilbiss..	Belvin						
1866	E. Texas....	Oct. 10	Marshall	Marvin	Petty	84	75	5,955	1,120	\$173 35	.....
"	Texas	Oct. 24	Galveston	"	Morse	56	60	3,581	862	207 00	\$192 14
"	W. Texas....	Nov. 7	Seguin	"	Belvin	41	36	2,113	761	69 00	131 85
"	N. W. Texas.	Sept. 22	Waxahatchie....	"	Ray	39	85	3,870	525	54 73	49 50
1867	E. Texas....	Oct. 23	Rusk	McTyeire ..	Tullis	32	75	5,955	1,120	175 45	408 49
"	Texas	Dec. 11	Houston	"	Philpott	48	50	4,024	421	1,095 26	222 44
"	N. W. Texas.	Nov. 6	Waco	"	Crabb	36	89	4,011	595	663 50	61 50
"	W. Texas....	Nov. 27	Seguin	"	Belvin	36	36	2,739	675	464 50	103 70
"	Trinity	Oct. 9	Sulphur Springs..	"	Young	46	28	7,495	588	292 24	283 00
1868	E. Texas....	Dec. 2	San Augustine....	Kavanaugh.	Shook	30	106	6,676	950	698 32	564 98
"	Texas	Nov. 25	Brenham	Doggett	Philpott	58	71	3,904	390	.....	370 50
"	N. W. Texas.	Nov. 11	Springfield	"	McArver	44	120	6,325	547	679 55	742 10

No reports during the war.

"	W. Texas....	Dec. 9	Corpus Christi....	"	Belvin	31	42	3,069	434	1,055	35	175	5'
"	Trinity	Oct. 28	Dallas	"	Young	47	121	8,694	550	526	79	437	8'
1869	E. Texas	Oct. 20	Henderson	Wightman..	Shook	36	119	7,415	803	974	63	718	9'
"	Texas	Dec. 22	Lagrange	"	Philpott	53	58	4,222	33	1,805	98	566	4'
"	N. W. Texas.	Nov. 17	Weatherford	"	Ray	47	127	7,011	273	864	00	186	0'
"	W. Texas....	Dec. 8	Goliad	"	Belvin	33	48	3,051	271	1,064	62	290	6'
"	Trinity	Nov. 3	Paris	"	Young	58	140	9,789	714	972	11	690	0'
1870	E. Texas....	Nov. 2	Carthage	Marvin	Morse	36	100	7,496	.....	528	65	784	7'
"	Texas	Dec. 14	Chappell Hill	"	Philpott	61	77	4,957	59	2,441	06	385	0'
"	N. W. Texas.	Nov. 16	Waxahatchie	"	Ray	50	159	8,474	.....	1,843	15	528	0'
"	W. Texas....	Nov. 30	San Marcos	"	Belvin	32	41	3,193	172	785	50	465	0'
"	Trinity	Oct. 12	Jefferson	"	Young	60	149	10,652	1,776	1,000	00	1,132	0'

RECAPITULATION BY DECADES IN ALL TEXAS.

1840.....	19	25	1,743	237	1,000	00	.....
1850.....	86	182	10,489	1,847	1,500	00	225 0'
1860.....	244	461	30,661	7,355	19,023	00	2,144 9'
1870.....	239	526	34,772	2,007	6,898	36	3,294 7'

APPENDIX C.

Containing Statistics of the various Conferences for 1871.

* TRINITY CONFERENCE MET AT SHERMAN, OCTOBER 18, 1871.

Bishop E. M. MARVIN, *President.*

W. C. YOUNG, *Secretary.*

APPOINTMENTS.	Local Preachers.	Members.	Infants Baptized.	Adults Baptized.	Preachers' Claims.	Preachers' Receipts.	No. of Schools.	No. of Officers.	No. of Scholars.	Value of Church Property.	Bishop's Fund.	Conference Collection.
Jefferson District.....	.....	.....	.....	.....	\$1,000 00	\$800 00	...	...	...	...	...	...
Jefferson Station.....	6	260	18	20	2,100 00	2,100 00	2	14	150	\$30,000 00	\$40 63	\$202 0
Kelleyville.....	.....	420	10	20	1,350 00	1,350 00	5	30	225	3,000 00	18 30	75 0
Linden Circuit.....	5	328	17	65	950 00	700 00	4	34	230	4,000 00	27 75	50 0
Dangerfield Circuit.....	4	264	10	8	650 00	600 00	4	16	80	3,000 00	14 00	35 0
Mt. Vernon Circuit.....	3	405	15	30	600 00	400 00	5	15	140	1,620 00	14 00	35 0
Winnsboro Circuit.....	4	260	12	15	600 00	230 00	4	12	150	5,000 00	5 50	5 5
Pittsburgh Circuit.....	8	525	14	46	600 00	552 00	5	20	300	2,000 00	14 00	22 2
Gilmer Circuit.....	6	380	11	21	728 00	551 00	3	5	105	8,300 00	23 10	58 0
Coffeeville Circuit.....	2	200	12	12	600 00	218 00	2	8	60	.....	.....	3 3
Paris District.....	.....	.....	.....	.....	900 00	.....	.....	.....	.....	.....	.....	.....
" Station.....	1	162	2	19	800 00	417 29	1	17	182	4,300 00	14 50	31 0
" Circuit.....	1	577	20	86	600 00	424 75	7	31	350	5,200 00	19 50	50 0
Honey Grove Circuit.....	7	387	3	5	600 00	210 73	2	10	50	.....	14 50	43 0
Ladonia Circuit.....	8	246	.....	.....	500 00	100 00	.....	.....	.....	1,200 00	2 50	.....
Clarksville Circuit.....	.....	275	4	22	600 00	381 91	1	2	24	2,200 00	19 80	49 5
McAllister Circuit.....	1	248	8	28	200 00	71 05	.....	.....	.....	900 00	11 10	13 8
Pine Creek Mission.....	3	164	10	35	300 00	143 34	3	12	100	.....	5 00	13 0
Boston Circuit.....	.....	148	9	16	400 00	175 00	1	5	25	900 00	15 50	33 0
Dallas District.....	.....	.....	.....	.....	1,000 00	601 62	.....	.....	.....	.....	.....	.....

"	Station	5	171	3	17	900 00	900 00	1	13	100	10,000 00	20 00	55 00
"	Circuit	10	524	13	43	350 00	350 00	2	16	120	3,000 00	22 00	63 00
Denton	Circuit	7	546	17	64	175 00	175 00	2	10	130	300 00	13 00	42 00
Decatur	Circuit	3	159	...	4	244 50	244 50	1	7	50	100 00	...	1 00
McKinney	Circuit	5	440	20	50	359 77	359 77	4	24	240	3,700 00	21 00	60 00
Gainesville	Circuit	3	405	80	75	371 71	371 71	3	9	150	1,000 00	12 00	33 00
Scyene	...	2	279	4	9	39 50	39 50	...	...	...	600 00	8 00	22 00
Sherman	District	...	...	...	...	400 00	400 00	...	...	...	...	...	...
"	Station	4	158	1	32	450 00	450 00	1	8	100	6,000 00	25 00	37 95
"	Circuit	5	300	10	33	69 63	69 63	3	3	50	...	5 00	6 10
Whitesboro	Circuit	2	326	...	...	500 00	500 00	1	5	40	3,250 00	20 00	20 00
Bonham	Circuit	...	93	...	3	107 15	107 15	1	6	43	2,000 00	25 00	6 00
Kentuckytown	Circuit	2	346	25	80	325 00	325 00	1	5	75	3,000 00	22 20	44 40
Pilot Grove	Mission	2	222	2	12	122 95	122 95	...	...	...	...	6 00	13 00
Rockwell	Circuit	7	544	35	20	444 00	444 00	1	6	25	2,500 00	20 00	25 20
Greenville	Circuit	5	531	66	114	750 00	750 00	3	16	178	6,000 00	25 00	50 00
Sulphur Springs	District	...	...	...	...	55 00	55 00	...	...	...	...	...	...
"	Station	5	230	4	16	900 00	900 00	1	7	75	6,000 00	12 20	...
Kaufman	...	4	340	36	22	285 00	285 00	4	20	100	3,000 00	12 50	30 00
Cedar Grove	...	4	182	9	12	275 95	275 95	2	14	85	100 00	6 50	10 00
Garden Valley	...	6	359	9	21	332 04	332 04	1	1	20	1,000 00	7 50	18 35
Prairieville	...	4	165	9	12	150 00	150 00	1	7	35	...	6 00	10 00
Springville	Mission	6	271	6	15	78 30	78 30	...	...	...	2,000 00	5 00	10 00
Sulphur Bluff	...	2	170	30	20	224 00	224 00	2	12	75	500 00	5 00	2 35
White Oak	Mission	2	80	30	25	230 00	230 00	1	5	43	...	...	...
Trinity	Mission	1	84	3	8	...	...	1	1	30	...	...	...
Total	...	155	12,184	594	1180	\$28,438 00	\$17,965 56	87	442	3,630	\$126,670 00	\$566 60	\$1,159 75

* We failed to get the report of Missionary Collections from this Conference. \$600 were collected.

NORTHWEST TEXAS CONFERENCE, AT CORSICANA, NOVEMBER 1st, 1871.

J. S. McCARVER, Secretary.

[illegible]

[illegible]

APPENDIX C.—Continued.

EAST TEXAS CONFERENCE, HELD AT CROCKETT, NOVEMBER 15, 1871.

Bishop E. M. MARVIN, *President.*

T. W. ROGERS, *Secretary.*

APPOINTMENTS.	Local Preachers.	Members.	Infants Baptized.	Adults Baptized.	Preachers' Claims.	Preachers' Receipts.	No. of Schools.	No. of Officers.	No. of Scholars.	Value of Church Property.	Bishop's Fund.	Missionary Collection.	Conference Collection.
Marshall District...	...	...	...	...	\$1,150 00	\$900 20	...	...	...	...	...	...	...
“ Station...	4	173	6	2	1,200 00	777 00	1	13	100	\$13,000 00	\$30 00	\$12 00	\$40 00
“ Circuit...	1	264	17	3	888 00	888 00	2	14	100	3,600 00	38 00	40 00	105 00
Elysian Fields.....	2	310	30	25	500 00	389 00	...	...	...	3,000 00	15 00	20 00	30 00
Carthage Circuit...	1	587	30	20	600 00	255 00	3	23	130	5,000 00	20 00	30 00	43 20
Henderson Circuit...	...	83	3	2	50 00	50 00	1	17	100	2,500 00	8 00	...	32 90
Belview Circuit...	6	441	8	110	800 00	700 00	2	10	80	4,000 00	21 00	30 00	29 00
Starville Circuit...	3	490	20	33	800 00	800 00	5	21	185	10,000 00	25 00	36 60	80 00
Hallville Mission...	1	49	...	3	400 00	147 65	1	10	80	...	10 00	21 50	15 50
Knoxville Circuit...	5	351	31	40	700 00	450 00	8	40	240	3,000 00	5 00	12 00	20 75
Palestine District...	...	...	...	...	900 00	579 55	...	...	...	...	...	...	...
“ Station...	3	110	...	...	375 00	236 80	1	8	80	2,000 00	10 00	2 50	16 00
“ Mission...	5	244	10	30	500 00	245 70	4	20	120	500 00	6 50	...	14 50
Kickapoo Circuit...	2	200	10	45	600 00	225 00	1	7	60	1,200 00	13 00	10 00	27 00
Rusk Station...	2	139	6	8	900 00	709 75	1	10	42	1,500 00	15 00	5 00	22 00
Larissa Circuit...	4	342	30	22	550 00	250 00	2	10	75	3,100 00	10 40	8 00	21 60
Tyler Station...	3	67	...	...	...	...	1	16	110	2,000 00	10 35	15 00	25 95
Athens Circuit...	4	250	22	26	400 00	400 00	...	...	...	...	5 00	...	...
Rusk Circuit...	5	465	18	52	560 00	382 15	4	26	150	2,000 00	20 00	8 00	28 00
Tyler Mission...	...	55	3	3	...	...	2	10	65	200 00	...	...	...

San Augustine Inst.	1	160	.....	545 00	335 40	1	5	25	2,500 00	12 00	28 35	.....	35 00
" Circuit.	7	320	.....	350 00	205 00	3	12	82	2,500 00	.....	.....	.....	.....
Jasper Circuit.....	.....	125	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Burkville Circuit..	5	150	.....	.....	.....	.....	.....	.....	1,500 00	.....	.....	.....	.....
Newton Circuit....	5	301	31	27	402 00	2	7	75	375 00	8 50	21 00	.....	17 00
Shelbyville Circuit.	5	365	12	11	200 00	1	4	40	7,000 00	11 00	11 00	.....	10 00
Melrose Circuit....	7	265	12	48	200 00	.....	.....	.....	.....	7 00	7 00	.....	7 00
Douglass Circuit...	6	425	15	43	438 00	4	20	160	1,100 00	10 00	15 00	.....	10 00
Mt. Enterprise Circ.	2	301	5	26	234 75	.....	.....	.....	500 00	8 40	5 00	.....	14 60
Milam Mission. ....	.....	.....	.....	.....	307 70	.....	.....	.....	.....	.....	.....	.....	.....
Crockett District ...	3	556	15	36	526 60	8	12	150	5,150 00	15 00	15 00	.....	12 50
" Circuit	4	160	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sumter Circuit.....	8	387	30	40	300 00	1	7	60	3,500 00	10 00	.....	.....	16 00
Homer Circuit.....	4	201	12	18	400 00	1	9	40	3,000 00	18 40	5 00	.....	26 00
Moscow Circuit.....	1	50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Woodville Circuit..	1	25	.....	.....	250 00	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Hope Mission..	.....	46	4	8	600 00	1	8	40	2,500 00	9 75	.....	.....	12 10
Liberty Station.....	1	74	12	35	500 00	4	16	100	.....	2 70	.....	.....	18 00
Wallisville Mission.	1	82	5	29	415 00	2	12	104	.....	.....	.....	.....	.....
Beaumont Circuit..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	105	9,113	408	752	\$20,145 10	\$11,465 63	67	384	2,541	\$74,325 00	\$359 75	\$400 10	\$714 30

APPENDIX C.—Continued.

TEXAS CONFERENCE, HELD AT GALVESTON, DECEMBER 6, 1871.

Bishop E. M. MARVIN, *President.*

H. V. PHILPOTT, *Secretary.*

APPOINTMENTS.	Local Preachers.	Members.	Infants Baptized.	Adults Baptized.	Preachers' Claims.	Preachers' Receipts.	No. of S. Schools.	No. of Officers.	No. of Scholars.	Value of Church Property.	Bishop's Fund.	Missionary Collection.	Conference Collection.
Galveston District..	5	311	33	4	\$1,500 00	\$1,000 00	2	46	388	\$95,000 00	\$50 00	\$559 50	\$180 00
“ Station ..					3,000 00	3,000 00	2						
“ Circuit ..													
Bay Mission		68	11	6	800 00	150 00	2	13	100	700 00	5 00	12 50	7 70
Houston Station....	5	226	12	10	1,200 00	1,000 00	3	40	350	23,000 00	20 00	66 00	40 00
“ Circuit.....													
Hempstead Circuit..	1	60	19	9	600 00	151 00	1	12	45	180 00			
Spring Creek	1	90	19	17	350 00	182 00	1	4	30	600 00	5 50	3 20	
Navasota Station...	5	127	23	17	850 00	431 15				3,600 00	10 00	55 00	10 25
Millican Circuit.....		46	10	4	300 00	165 00				1,000 00		1 10	
Bryan Station.....	4	160	19	10	1,000 00	548 19	1	11	100	5,000 00	10 00	18 00	15 00
“ Circuit.....	3	131	16	11	500 00	339 00	2	12	60	1,600 00	5 00	6 10	5 00
Huntsville District..					342 00	178 00							
“ Station ..		99	11	9	600 00	600 00	1	9	65	10,000 00	23 65	115 50	27 50
Cold Springs	2	85	5	32	385 00	247 50				2,000 00	1 25	2 75	6 00
Danville & Waverly.		139	14	5	500 00	400 00				4,000 00	15 00	17 25	7 25
Trinity		76	1	3	150 00	97 45				2,000 00	5 00	2 00	5 00
Montgomery	2	138	2	15	250 00	190 00	1	8	28	2,000 00	5 00	21 00	7 00
Anderson Station...	4	294	8	10	600 00	600 00	1	14	75	3,000 00	15 95	40 00	29 00
Madisonville.	4	150	10	28	133 50	133 50				1,500 00		6 50	

Zion.....	2	174	7	9	400 00	106 95	1	5	40	1,200 00	.....	23 00	.....
Columbia District..	.....	.....	.....	.....	150 00	97 00	.....	.....	.....	.....	.....	.....	.....
“ Station ..	1	70	7	.....	.....	.....	1	9	45	2,000 00	.....	147 00	80 75
Richmond Circuit..	.....	35	3	.....	150 00	70 00	.....	.....	.....	.....	.....	.....	.....
San Felipe Circuit..	2	55	.....	.....	.....	.....	1	10	40	.....	.....	.....	.....
Matagorda	2	124	15	5	400 00	270 00	2	10	50	.....	.....	.....	.....
Velasco	1	87	10	7	150 00	150 00	3	18	54	.....	.....	9 05	.....
Chappell Hill Dist.	.....	.....	.....	.....	1,000 00	700 00	.....	.....	.....	30,000 00	.....	.....	.....
Chappell Hill.....	3	163	6	.....	800 00	600 00	1	15	125	2,500 00	35 00	115 00	40 00
Brenham.....	3	77	13	3	800 00	800 00	2	14	108	2,500 00	30 00	150 00	35 00
Independence	3	80	.....	.....	350 00	154 65	.....	.....	.....	3,050 00	10 00	27 40	6 45
Bellville .....	.....	120	7	1	350 00	155 50	1	6	25	4,200 00	.....	30 00	.....
Union Hill.....	3	168	9	21	300 00	120 00	1	10	48	750 00	15 00	19 35	5 05
Caldwell	3	150	2	20	250 00	250 00	2	10	55	2,000 00	.....	40 00	12 50
Evergreen.....	.....	50	8	3	150 00	100 00	.....	.....	.....	.....	.....	.....	.....
Stone's Mission.....	.....	45	.....	5	10 00	.....	1	3	35	700 00	5 00	10 00	5 00
Austin District.....	.....	.....	.....	.....	1,000 00	550 00	.....	.....	.....	.....	.....	.....	.....
“ Station	4	152	6	20	1,325 00	1,325 00	1	12	90	9,600 00	20 25	167 00	33 00
“ Circuit.....	1	92	20	30	600 00	22 00	.....	.....	.....	500 00	5 50	55 00	11 00
Webberville.....	3	211	7	44	582 45	329 90	1	7	30	2,000 00	10 00	15 20	17 75
Bastrop.....	.....	26	.....	.....	325 00	.....	1	13	70	4,000 00	4 00	9 90	4 50
Cedar Creek	1	117	13	5	375 00	225 00	1	10	40	1,500 00	10 00	22 00	8 00
Winchester	2	102	.....	6	600 00	514 15	.....	.....	.....	400 00	5 75	19 00	10 30
La Grange.....	.....	89	.....	.....	325 00	150 00	1	7	35	700 00	.....	7 72	.....
Navidad	4	250	30	30	500 00	252 50	.....	.....	.....	.....	7 50	35 40	7 50
Osage	2	206	23	30	400 00	250 00	.....	.....	.....	.....	10 00	20 00	10 00
Columbus .....	.....	59	1	.....	165 00	165 00	.....	.....	.....	.....	72 00	23 05	13 20
German Mission Dis.	.....	.....	.....	.....	800 00	206 25	.....	.....	.....	.....	.....	.....	.....
Houston	1	86	4	.....	400 00	400 00	1	14	50	5,300 00	10 00	152 25	10 00
Bellville	1	48	3	.....	700 00	215 00	1	4	20	1,500 00	3 75	18 50	7 25
Bastrop.....	2	103	8	.....	450 00	150 00	2	9	75	2,100 00	2 50	62 00	5 00

APPENDIX C.—Continued.

APPOINTMENTS.	Local Preachers.	Members.	Infants Baptized.	Adults Baptized.	Preachers' Claims.	Preachers' Receipts.	No. of S. Schools.	No. of Officers.	No. of Scholars.	Value of Church Property.	Bishop's Fund.	Missionary Collection.	Conference Collection.
New Braunfels.....	156	.....	.....	\$325 00	\$325 00	2	5	45	.....	.....	\$20 00	.....
Fredericksburg.....	61	.....	.....	.....	.....	1	4	24	\$5,000 00	.....	.....	.....
Llano.....	56	6	.....	260 00	260 00	.....	.....	.....	500 00	\$10 00	75 00	\$ 5 00
Victoria.....	20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Galveston.....	10	3	.....	800 00	440 00	1	3	12	7,000 00	10 00	.....	30 00
Total.....	87	5,450	384	429	\$34,692 50	\$18,667 55	45	432	2,462	\$248,180 00	\$328 35	\$1,963 50	\$736 36

WEST TEXAS CONFERENCE, MET AT LEESBURG, DECEMBER 20, 1871.

Bishop E. M. MARVIN, *President.*

WILLIAM J. JOYCE, *Secretary.*

[illegible]

Lockhart.....	3	316	13	59	300 00	300 00	6	39	212	4,050 00	30 00	100 00	60 00
San Marcos	1	215	...	2	550 00	550 00	1	13	50	1,200 00	15 00	92 70	28 00
Seguin.....	2	131	5	4	450 00	374 00	2	11	51	1,500 00	24 40	55 95	26 50
Belmont.....	2	124	...	58	100 00	60 00	1	11	80	500 00	6 00	25 55	6 00
Gonzales.....	2	134	2	10	300 00	255 00	1	7	30	2,300 00	20 00	17 95	3 00
Blanco.....	2	121	6	15	245 00	66 80	3	10	120	.....	5 00	23 85	4 00
Goliad District.....	...	...	...	...	600 00	600 00	...	...	...	.....	...	...	...
“ Station.....	1	155	11	11	800 00	800 00	1	17	95	5,000 00	12 00	33 00	25 50
Helena.....	1	143	4	...	225 00	225 00	1	29	255	600 00	9 00	5 00	23 90
Yorktown.....	1	60	4	...	200 00	100 00	...	...	...	150 00	3 00	7 25	25 00
Leesburg.....	3	195	2	7	400 00	310 00	2	18	129	500 00	11 00	.....	11 50
Sandies.....	1	150	2	...	200 00	150 00	...	...	...	.....	2 00	.....	5 00
Clinton.....	2	90	1	1	500 00	270 00	2	10	55	500 00	10 00	.....	20 00
Victoria District.....	...	...	...	...	600 00	325 00	...	...	...	.....	...	...	...
“ Station.....	...	84	...	7	400 00	200 00	2	10	60	1,500 00	10 00	6 65	18 90
Indianola.....	...	23	...	...	400 00	150 00	2	12	50	5,000 00	9 00	10 00	.....
Kemper.....	...	28	10	3	25 00	25 00	...	...	...	.....	...	3 00	.....
Texana.....	2	127	20	9	400 00	400 00	2	10	50	1,200 00	2 50	7 50	10 00
Hallettsville.....	1	224	18	10	325 00	200 00	5	21	155	3,000 00	10 00	14 00	13 00
Concrete.....	2	133	1	2	100 00	100 00	1	7	30	.....	10 00	10 00	10 70
Corpus Christi Dist.....	...	...	...	...	700 00	489 00	...	...	...	.....	...	...	...
“ Stat'n.....	1	57	5	...	600 00	488 00	1	8	50	6,800 00	2 50	21 60	.....
Rockport	2	118	8	5	700 00	381 00	1	13	77	2,000 00	10 00	58 80	5 00
Lamar.....	...	8	5	...	200 00	58 00	...	...	...	.....	2 00	.....	8 25
St. Mary's.....	...	50	...	...	.....	...	...	...	...	500 00	...	...	...
Beeville.....	1	61	11	...	500 00	208 00	1	8	60	1,200 00	8 00	29 15	25 00
Meansville.....	...	50	...	6	450 00	253 00	3	12	60	.....	5 00	31 60	12 72
Neuaces.....	...	78	15	8	250 00	239 00	1	11	65	90 00	15 00	14 30	25 00
Total.....	50	3,567	176	248	.....	.....	44	309	1,925	\$45,940 00	\$284 55	\$663 45	\$439 32

APPENDIX C.—Continued.

REMARKS.—Except in the Texas Conference, the Missionary Money contributed at the Conference Anniversary is not counted.

The increase in numbers foots up 5,618, swelling our white membership to 40,390.

At the West Texas Conference a native Mexican was received and ordained, and sent to the Rio Grande to preach to his countrymen.

At the Conference held in Galveston a Joint Stock Company was organized, to establish a Central University for the five Conferences. A similar company was organized to insure the continuance of the publication of the *Texas Christian Advocate*.

It marks an epoch in our history that, at the Galveston Conference, ROBERT ALEXANDER, the patriarch of Texas Methodism, felt compelled to ask for a superannuated relation.

APPENDIX D.

PREACHERS' APPOINTMENTS—1871-2.

TRINITY CONFERENCE.

JEFFERSON DISTRICT.—John H. McLean, P. E.; Jefferson Station Robert S. Finley; Jefferson Circuit, Samuel J. Hawkins; Kellyville Circuit, R. P. Thompson; Atlanta Circuit, Matthew T. Leach; Linden Circuit, John J. Davis; Dangerfield Circuit, Joseph Parker Mount Vernon Circuit, Calvin J. Cocke; Pittsburg Circuit Joseph M. Stephenson and Joel Osgood; Gilmer Circuit, Thos. B. Norwood Jas. L. Terry, Sup.; Coffeeville Circuit, Charles E. Lamb.

PARIS DISTRICT.—L. B. Ellis, P. E.; Paris Station, W. C. Haslip Paris Circuit, Thos. M. Smith, Jas. McDugald; Honey Grove Circuit David M. Proctor; Ladonia Circuit, Arch. C. McDougal; Coope Mission, to be supplied by ——— Young; McAlister Circuit, to be supplied by J. H. Carr; Robbinsville Circuit, Francis M. Harrel Clarksville Circuit, James Graham; Boston Circuit, Littleton F Palmer; Red River Mission, to be supplied by B. A. Stanford.

SHERMAN DISTRICT.—J. W. Field, P. E.; Sherman Station, John C. Smith; W. P. Petty, Supernumerary; Sherman Circuit, Ezekiel Couch; Bonham Circuit, Hamil C. Rogers; Greenville Circuit, Thos. E. Sherwood; Pilot Grove Circuit, to be supplied by Y. S. McKirney; Whitesboro' Circuit, W. L. Carleton; Greenville Circuit, Wm. M. Robbins; Montague Mission, Joseph C. Weaver.

DALLAS DISTRICT.—Jacob M. Binkley, P. E.; Dallas Station, F. W. Thompson; Dallas Circuit, Geo. S. Gatewood; Scyene Mission Richmond N. Brown; McKinney Circuit, to be supplied by H. W. South, G. R. Buchanan, Sup.; Grapevine Circuit, S. S. Cobb Decatur Circuit, M. C. Blackburn; Pilot Point Circuit, John W. Chalk, W. E. Bates, Sup.; Rockwell Circuit, W. P. Reed; Decatur Mission, Denton P. Haggard; Dallas Female College, Wm. C. Young Agent.

SULPHUR SPRINGS DISTRICT.—J. L. Angell, P. E.; Sulphur Springs Station, M. H. Neely; Sulphur Springs Circuit, W. A. Shool

Sulphur Bluff Circuit, J. H. Lowe; Springville Circuit, Jas. Wilson; Cedar Grove Circuit, D. J. Martin; Garden Valley Circuit, J. C. Randall; Prairieville Circuit, W. R. Davis; Kaufman Circuit, M. C. Simpson, A. H. Brewer, Sup.; Brooklyn Circuit, E. T. Bates; Caddo Mission, to be supplied by J. F. Sherwood.

Thos. Mitchell and W. G. Davis transferred to Indian Mission Conference.

West D. Lovelady transferred to East Texas Conference.

James P. Rogers left without an appointment, on account of ill health.

SUPERANNUATED.

J. W. P. McKenzie, Andrew Cumming, A. Hinkle, James B. Rabb, A. R. Dickson, J. P. Stanfield, W. K. Wilson, R. Lane, Job M. Baker.

NORTHWEST TEXAS CONFERENCE.

BELTON DISTRICT.—John Carpenter, P. E.; Port Sullivan and Cameron, to be supplied by W. Whittenberg; Devilla and San Gabriel, Jas. Peeler; Georgetown, James S. Lane; Belton and Salado, George W. Graves; Leon, to be supplied by T. N. Price; Gatesville Station, R. J. Perry; Gatesville Circuit, to be supplied; Valley Mills, W. T. Melugin; Lampasses, Willis J. King; Sugar Loaf, W. H. H. Gilmore.

WACO DISTRICT.—Thos. Stanford, P. E.; Waco Station, W. R. D. Stockton; Brazos Circuit, S. D. Akin; East Waco and Mt. Calm, T. J. Hutson; Hearne and Marlin, M. D. Fly; Marlin Circuit, Jesse M. Boyd (died Dec. 23, 1871); Calvert Station, J. F. W. Toland; Wheelock, T. G. A. Tharp; Groesbeck, Mordecai Yell; Robt. Crawford, S. S. Agent.

SPRINGFIELD DISTRICT.—A. Davis, P. E.; Springfield Circuit, W. L. Kidd; Centreville, Wm. T. Johnston; Fairfield Circuit, T. G. Gilmore; Butler Circuit, H. M. Glass; Tehuacana Mission, R. H. Burnett; Owenville, O. M. Addison; Corsicana Station, Horace Bishop; Corsicana Circuit, W. L. Kistler; Richland Circuit, S. S. Yarborough; Owensville High School, J. F. Cox, Agent; John S. McCarver, Agent American Bible Society.

WAXAHACHIE DISTRICT.—W. Price, P. E.; Waxahachie Station, F. O. Dannelly; Waxahachie Circuit, R. B. Womack; Milford, J. F. Hines; Chatfield, T. W. Hines; Lancaster, A. D. Gaskill; Cedar Hill Mission, supply by J. H. Miller; Hillsboro', Wm. Vaughn; Fort Worth, J. S. Davis; Colored Mission, F. P. Ray, Sup.; Marvin College, J. D. Shaw, W. G. Veal, Agent.

WEATHERFORD DISTRICT.—J. M. Jones, P. E.; Weatherford Circuit, W. W. Thomas; Walnut Creek, A. A. Cornett; Jacksboro' Station, J. F. Neal; Acton Circuit, Jas. Hiner; Sulphur Springs, N. A. Duckett; Nolan River, supplied by N. Hamilton; Cleburne Station, supply J. G. Warren; Cleburne Circuit, E. A. Bailey, John Powell, Sup.; Peoria, H. B. Smith; Fort Graham, supply B. J. Grace.

STEPHENVILLE MISSION DISTRICT.—Wm. Monk, P. E.; Stephenville Mission, J. H. Perry, J. M. Johnson, Sup.; Comanche, P. W. Gravis, Sup.; Palo Pinto, supplied by W. V. Jones; Hamilton, W. E. Weaver; Rock Vale, O. A. Shook; San Saba, to be supplied; Camp Colorado, to be supplied.

H. J. Morgan transferred to Holston Conference.

S. C. Littlepage transferred to St. Louis Conference.

SUPERANNUATED.

Joseph P. Sneed, Cornelius McGuire.

EAST TEXAS CONFERENCE.

MARSHALL DISTRICT.—Daniel Morse, P. E.; Marshall Station, T. W. Rogers; Marshall Circuit, W. H. Moss; Elysian Fields Circuit, to be supplied by Joseph Westmoreland, J. R. Middleton, Sup.; Henderson and London, D. M. Stovall; Belleview Circuit, Samuel Weaver; Starville Circuit, J. S. Mathis, L. P. Lively, Sup.; Hallville Mission, J. C. Burgamy; Knoxville Circuit, I. N. Cravens.

PALESTINE DISTRICT.—L. R. Dennis, P. E.; Palestine Station, John Adams, Neil Brown, Sup.; Palestine Mission, E. P. Rogers; Kickapoo Circuit, W. A. Moore; Rusk Station, J. K. Street, Jeff. Shook, Sup.; Rusk Circuit, L. C. Crouse; Larissa Circuit, Simms K. Stovall; Tyler Station, J. F. Riggs; Athens Circuit, E. F. Boone; Tyler Mission, to be supplied.

SAN AUGUSTIN DISTRICT.—J. W. Mills, P. E.; San Augustin Circuit, to be supplied by John C. Pesote; Jasper Circuit, A. D. Parks; Burksville Circuit, W. H. Willy; Newton Circuit, Martin Matthews; Shelbyville Circuit, to be supplied by J. M. Hendry; Melrose Circuit, D. S. Watkins; Douglas Mission, J. W. Overall; Lynn Flat Circuit, to be supplied by J. R. Cox; Mount Enterprise Circuit, J. C. A. Bridges; Milam Circuit, to be supplied by J. M. Bond; Carthage Circuit, J. R. Bellamy.

CROCKETT DISTRICT.—D. P. Cullen, P. E.; Crockett and Pennington Station, J. C. Woolam; Crockett Circuit, A. M. Box; Sumter Mission, to be supplied by R. Davis; Neches Circuit, W. N. Bonner; Moscow Circuit, West D. Lovelady; Mount Hope and Woodville Circuit, R. M. Kirby, Acton Young, Sup.; Homer Circuit, Marion Donegan.

BEAUMONT DISTRICT.—F. M. Stovall, P. E.; Beaumont Circuit, F. M. Stovall, one to be supplied; Sour Lake Mission, to be supplied; Liberty Station, W. F. Compton; Wallaceville Circuit, Thomas A. Scurlock; Sabine Pass and Orange Circuit, W. C. Collins; Hardin Mission, to be supplied.

Samuel Morris transferred to Trinity Conference.

SUPERANNUATED.

J. B. Tullis, N. W. Burks, E. L. Armstrong.

TEXAS CONFERENCE.

GALVESTON DISTRICT.—J. M. Wesson, P. E.; Galveston Station, J. B. Walker; Galveston Circuit, to be supplied; Bay Mission, J. M. Turner; Houston Station, Philemon W. Archer; Houston Suburban Circuit, B. T. Kavanaugh; Cypress Mission, to be supplied; Hempstead and Harrisburg Circuit, G. V. Ridley; Spring Creek Circuit, U. C. Spencer; Navasota Circuit, J. W. Bennett; Millican Circuit, T. Whitworth; Bryan Station, H. V. Philpott; Bryan Circuit, to be supplied by W. S. South; Columbia Circuit, to be supplied; Matagorda Circuit, J. C. Huckabee; I. G. John, Editor of the *Texas Christian Advocate*.

HUNTSVILLE DISTRICT.—J. G. Johnson, P. E.; Huntsville Station, G. S. Sandel; Cold Springs Circuit, to be supplied by E. A. Stocking; Danville and Waverly, J. A. Light; Caney Creek Mission, D. Morgan;

Trinity Circuit, to be supplied by John D. Neal; Montgomery Circuit, C. L. Farrington; Anderson, T. B. Buckingham; Zion Circuit, A. W. Smith; Madisonville Circuit, to be supplied by W. Deason.

CHAPPELL HILL DISTRICT.—B. D. Dashiell, P. E.; Chappell Hill Station, F. A. Mood; Stone's Chapel Circuit, to be supplied by J. H. Stone; Brenham Station, H. S. Thrall; Stockdale Mission, J. S. Clower; Independence Circuit, Joseph L. Lemmons; Bellville Circuit, Jonathan Burford, Jacob Mathews, Sup.; San Felipe Mission, to be supplied; Burton Circuit, R. W. Kennon; Caldwell Circuit, E. H. Holbrook; Burleson Mission, to be supplied; Lexington Circuit, W. G. Nelms; Evergreen Circuit, to be supplied by Thomas H. Brenan; Soule University, F. A. Mood, President; Chappell Hill Female College, W. G. Connor, President.

AUSTIN DISTRICT.—O. Fisher, P. E.; Austin Station, F. C. Wilkes; Austin City Mission, Ames B. Wilkes; Austin Circuit, J. W. Whipple; Webberville, L. Ercanbrack; Bastrop Station, M. H. Porter; Winchester and Alum Creek, to be supplied by J. T. Tally; Cedar Creek, F. L. Allen; Buckner's Creek Mission, J. W. B. Allen; Lagrange Circuit, Hiram G. Carden, V. H. Iley, Sup.; Navidad, C. J. Lane; Columbus and Osage, A. L. P. Green; Eagle Lake, to be supplied; Giddings Circuit, Wm. C. Lewis.

GERMAN MISSION DISTRICT.—F. Vordenbaumen, P. E.; Galveston and Houston, John A. Pauly; Bellville and Industry, to be supplied; Bastrop, John Pruening; New Braunfels, A. Albright, John A. Schaper, and August Engel, Sup.; New Fountain, Jacob Bader; Fredericksberg, Jacob Kern; Llano, Charles A. Grote; Victoria and Yorktown, to be supplied; Chappell Hill and Brenham, William Herwigh.

SUPERANNUATED.

A. B. F. Kerr, T. W. Blake, John H. Davidson, Francis A. McShan, Robert Alexander.

WEST TEXAS CONFERENCE.

SAN ANTONIO DISTRICT.—John S. Gillett, P. E.; San Antonio Station, Buckner Harris; Sutherland Springs Circuit, E. G. Duval; Cibolo Circuit, John L. Harper; Pleasanton Mission, to be supplied by W. G. Newton; Medina Circuit, William G. Cocke; Uvalde, A.

J. Potter; Kerrville, to be supplied by John Goss; Agent American Bible Society, W. J. Joyce.

SAN MARCOS DISTRICT.—W. T. Thornberry, P. E.; San Marcos Circuit, O. A. Fisher; Lockhart and Prairie Lea Circuit, A. H. Sutherland; Seguin Circuit, H. A. Graves; Belmont Mission, C. M. Carpenter; Gonzales Circuit, to be supplied by T. A. Lancaster; Blanco Mission, C. R. Shapard; Seguin Colored Mission, to be supplied by Henry Moseley; Gonzales Colored Mission, to be supplied by Henry Brown.

GOLIAD DISTRICT.—Eli Y. Seale, P. E.; Goliad Station, C. M. Rogers; Helena Circuit, James W. Cooley; Coletto Circuit, to be supplied by O. S. Farwell; Leesburg Circuit, M. J. Jenkins; Sandies Circuit, A. A. Killough; Clinton Circuit, John B. Denton; Sandies Colored Mission, to be supplied by Robert Brown.

VICTORIA DISTRICT.—James G. Walker, P. E.; Victoria Station, Wesley Smith; Indianola Station, H. G. Horton; Kemper Mission, to be supplied; Texana and Lavaca Circuit, John C. C. Black; Navidad Circuit, J. B. Whittenberg; Morales Circuit, John F. Cook; Concrete Circuit, R. M. Leaton.

CORPUS CHRISTI DISTRICT.—J. W. De Vilbiss, P. E.; Corpus Christi Station, James W. Brown; Rockport Station, L. M. McGhee; St. Mary's Mission, A. F. Cox; Beeville Circuit, Wm. L. Ridout; Nueces Circuit, R. Gillet; Oakville Mission, M. A. Black; Laredo Mission, James H. Tucker; Mexican Mission, Alejo Hernandez.

G. W. Cottingham transferred to Texas Conference, and stationed at Eagle Lake.

SUPERANNUATED.

Jesse Hord, A. B. Duval, Thomas Myers.

